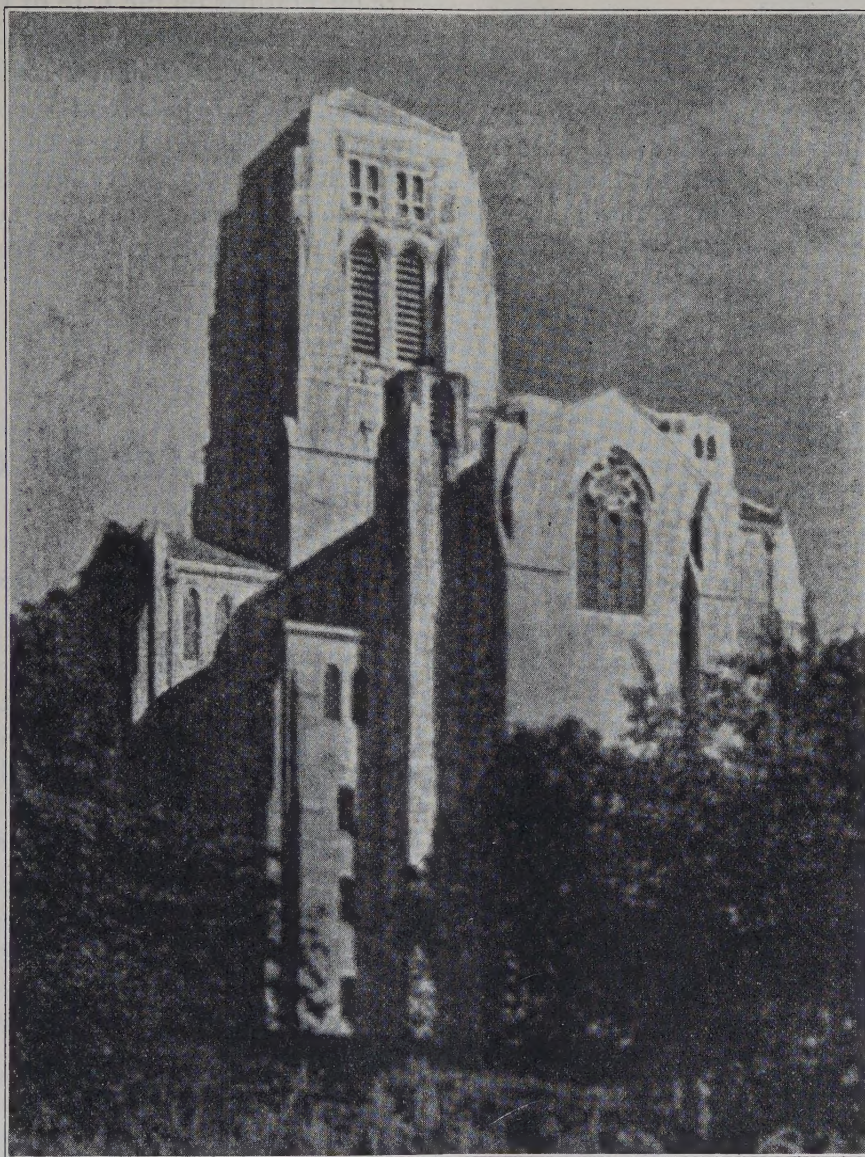


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Church Kalendar



FEBRUARY

28. (Wednesday.)
- MARCH**
1. (Thursday.)
4. Third Sunday in Lent.
11. Fourth Sunday in Lent.
18. Fifth (Passion) Sunday in Lent.
25. Sixth (Palm) Sunday.
29. Maundy Thursday.
30. Good Friday.
31. Easter Even.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

12. St. Paul's, Norwalk, Conn.
13. St. Mary's by the Sea, Pt. Pleasant, N. J.
14. St. Mary of the Angels, New York City.
15. St. John's, Kewanee, Ill.
16. St. John's, Auburn, N. Y.
17. St. Giles, Upper Darby, Pa.

Clerical Changes

APPOINTMENTS ACCEPTED

PATTISON, Rev. HAROLD, D.D., to be locum tenens at Christ Church, Oyster Bay, L. I., N. Y.

RUBEL, Rev. HENRY S., formerly resident in Jackson Heights, L. I., N. Y.; is in charge of St. Mary's Mission, Atlantic Highlands, and curate at St. Andrew's Mission, Highlands, N. J. Address, 25 Shrewsbury Ave., Highlands, N. J.

TALMADGE, Rev. GEORGE E., D.D., formerly rector of Christ Church, Oyster Bay, L. I., N. Y.; to be rector emeritus of that church. Address, East Norwich, L. I., N. Y.

WILCOCK, Rev. JOHN J. H., formerly rector of Grace Church, Carthage, Mo. (W. Mo.); to be assistant rector of Christ Church, Bloomfield and Glen Ridge, N. J. (N'k.).

TEMPORARY APPOINTMENT

MCANERN, Rev. ROBERT E., canonically resident in the diocese of North Dakota; to be priest in charge of Emmanuel Church, Somerville, Mass., during Lent.

NEW ADDRESS

PARKER, Rev. ALBERT R., from 40 Grove St., Wellesley, Mass.; to 94 Lincoln St., Framingham, Mass.

RESIGNATIONS

BARROW, Rev. GEORGE A., Ph.D., as rector of Christ Church, Ansonia, Conn. Effective sometime this summer.

SMYTH, Rev. JOSEPH P., as priest in charge of Christ Church, Bellport, L. I., N. Y.; to retire. Effective May 1st.

ORDINATIONS

PRIESTS

CHICAGO—The Rev. FRANCIS C. LIGHTBOURN was advanced to the priesthood by Bishop Stewart of Chicago, for the Lord Bishop of Bermuda, in the Chapel of Seabury-Western Seminary, Evanston, Ill., February 12th. The ordinar, presented by the Very Rev. Gerald G. Moore, D.D., is a tutor in New Testament at Seabury-Western and a part time assistant at St. Luke's Pro-Cathedral, Evanston, Ill. The Rev. A. Haire Forster, Ph.D., preached the sermon.

SOUTHERN BRAZIL—The Rev. LOURENCO TAKEO SHIMANUKI was ordained to the priesthood by Bishop Thomas of Southern Brazil, in St. Paul's Anglican Church, São Paulo, January 25th. The Rev. John Y. Ito presented the candidate, and the Rev. Messrs. John Y. Ito and Nemesio de Almeida preached the sermon. The Rev. Mr. Shimanuki is to be rector of St. Matthew's Church, Nipponlandia, São Paulo. Address, Caixa 232, Biriguy, State of São Paulo, Brazil.

DEACONS

ALBANY—ALLEN WEBSTER BROWN was ordained to the diaconate by Bishop Oldham, Bishop of Albany, in the Cathedral of All Saints, Albany, February 23d. The Rev. Guy H. Purdy presented the candidate and the Bishop preached the sermon. The Rev. Mr. Brown continues a student at Philadelphia Divinity School until June. Address, 4408 Pine St., Philadelphia, Pa.

CHICAGO—WILLIAM O. HANNER, HARRY HILBISH, and EDWIN THAYER were ordained to the diaconate by Bishop Stewart of Chicago in the Bishop Anderson Memorial Chapel, Seabury-Western Theological Seminary, Evanston, Ill., February 12th.

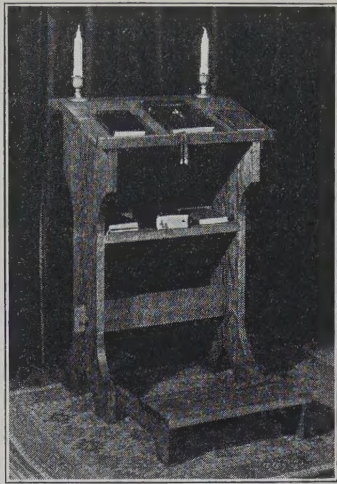
Mr. Hanner is from St. Alban's Church, Chicago, and is a student at Seabury-Western Seminary. Mr. Hilbish is principal of the community high school at Erie, Ill., and has been a lay-reader in charge of Grace Church, Sterling, Ill. Mr. Thayer is from St. Michael and All Angels' Church, Berwyn, Ill., and has been appointed to St. Mary's-by-the-Lake Mission, Crystal Lake, Ill.

SOUTHERN BRAZIL—BARNABÉ KENZO ONO was ordained deacon by Bishop Thomas of Southern Brazil in St. Paul's Anglican Church, São Paulo, January 25th. The candidate, presented by the Rev. Paulo K. Isso, is to be deacon in charge of mission at Goimbé, Colonia Uezuka, São Paulo. Address, Caixa 124, Lins, Linha Noroeste, São Paulo, Brazil.

TENNESSEE—THOMAS ROBINSON THRASHER was ordained deacon by Coadjutor Bishop Maxon of Tennessee, in St. Luke's Chapel of the Theological School, University of the South, Sewanee, February 22d. The Rev. Eugene N. Hopper presented the candidate, and the Rev. Charles L. Wells, Ph.D., preached the sermon. The Rev. Mr. Thrasher will do missionary work in Middle Tennessee, while completing course in Seminary. Address, St. Luke's Hall, Sewanee, Tenn.

WHAT IS THE GREATEST aid to preaching? The Rev. John W. Mulder, rector of St. John's Church, Lancaster, Pa., answers "An intelligent congregation." And then he stresses the value of the Church Press, recommending THE LIVING CHURCH, the Harrisburg Churchman, and The American Church Monthly in that order.

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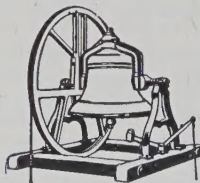
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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

A Correction

TO THE EDITOR: I write to confess error. When the Pastoral Letter of the House of Bishops came out I was intensely moved by the straight-out declaration for world peace, and their placing of duty to God above political allegiance. It seemed to me that there was a black spot on the record of the House, in the ousting of Bishop Jones of Utah.

At that time I did not know the facts later stated by Bishop Wilson of Eau Claire, that the House of Bishops refused to accept the report of their commission demanding Bishop Jones' resignation. I did not know that the House had asserted the right of every bishop to free speech and a free conscience. Now Bishop Jones writes me that it would be intensely embarrassing to him if the House should act to restore to him his seat and vote.

That being the case, I withdraw the suggestion that the House of Bishops should do this; not because of the constitutional question involved, but because the basis on which I made this suggestion was evidently a false one. In so doing I ask our fathers in God to accept the confession that action based on insufficient information was not a wilful error, as I had no means of knowing—nor do I believe the Church at large knew—the actual state of the case in the resignation of Bishop Jones of Utah. Thanks are due to Bishop Wilson for having cleared up this matter. (Rev.) IRWIN ST. JOHN TUCKER.

Chicago, Ill.

We refer to this letter editorially.—THE EDITOR.

"Higher Education in Prayer"

TO THE EDITOR: Your editorial entitled Higher Education in Prayer (L. C., February 10th) was exceedingly thought provoking. Would it be acceptable to you for me to offer a few considerations on this subject?

Perhaps the point where higher education in prayer is most needed is in our understanding of the "pray-er." No amount of lofty liturgical expression, or selfless idealism for private devotions, will become a satisfactory term for the person voicing them until that person gains some idea of just what he is engaged in doing. There is always the person who *articulates words*; and then again there is the person who *prays*.

The nature of man is such that our actions are influenced by a vast mass of biological emotional urges, supplemented by a far smaller capacity for reason known as intellect, and again supplemented by a capacity for Eternal Truth known as spirit. It is customary in our present state of social development to begin the child's spiritual training by curbing his biological emotional nature through such means as "Now I lay me," aiming to alleviate his primitive sense of insecurity. While a so-called spiritual expression such as "Now I lay me down to sleep, I pray the Lord my soul to keep, etc." is often a stepping stone over which the developing spirit now passes to find more adequate and satisfying prayer life, at best it is not a desirable religious petition, even for a beginner. It is a completed ego-centric petition for personal security, and its hold on adults, to judge from their own

testimony, lies chiefly in a certain sentimental nostalgia for the nursery. Its language is that of the first person singular and its thought is remote from "*Thy* will be done."

To refer to the man in your story who had fallen over the precipice and had caught himself by a frail branch half-way down—His cry to God was "Now I lay me"—and what could be more natural in the shock of extremity than the surging up of his deepest earliest petition for security? God saw that far more clearly than the unhappy petitioner did himself and His infinite compassion responded to the pathetic cry of the man dangling in space. But that man's highest spiritual nature was not expressing itself through "Now I lay me." It is quite conceivable that St. Augustine would have screamed for his brother in a like predicament, and God would have understood that, too. But it took the more favorable climate of the usual hazards of life to evoke that great prayer: "O God, Thou hast made us for Thyself and our hearts are restless until they find rest in Thee." Let us therefore remember that the higher education in prayer does not any more consist in the pious mouthings of lofty thoughts expressed in choicest language than it does in the terrified voicing of a sentimental petition for personal security. Both are gropings toward the Real Thing.

Brother Lawrence urges us "to examine to the bottom what we are" and then knowing the stuff of which we are made we may, by the grace of God, discover how to conform our grotesque and fatuous instincts to the voice of God which prayeth in us "after this fashion":

Hallowed be *Thy* name,
Thy Kingdom come,
Thy will be done.

CONSTANCE HOPKINS DALLAS.
Philadelphia, Pa.

Fr. Hamlin's Reply

TO THE EDITOR: The following quotation from an essay on *War* by the *nahe-christlich* philosopher, George Santayana, impresses me as worth mentioning in support of Fr. Hamlin's honest reply (L. C., February 17th) to General Bullard:

"Since barbarism has its pleasures it naturally has its apologists. There are panegyrists of war who say that without a periodical bleeding a race decays and loses its manhood. Experience is directly opposed to this shameless assertion. It is war that wastes a nation's wealth, chokes its industries, kills its flower, narrows its sympathies, condemns it to be governed by adventurers, and leaves the puny, deformed, and unmanly to breed the next generation. . . . To call war the soil of courage and virtue is like calling debauchery the soil of love. . . . To delight in war is a merit in the soldier, a dangerous quality in the captain, and a positive crime in the statesman. The panegyrist of war places himself on the lowest level on which a moralist or a patriot can stand and shows as great a want of refined feeling as of right reason. For the glories of war are all blood-stained, delirious, and infected with crime; the combative instinct is a savage prompting by which one man's good is found in another's evil. The existence of such a

contradiction in the moral world is the original sin of nature whence flows every wrong." (Rev.) JOSEPH F. FLETCHER.
Raleigh, N. C.

The "Historical Magazine"

TO THE EDITOR: The General Convention of 1931 authorized the publication of the *Historical Magazine of the Protestant Episcopal Church*. The Magazine has now completed its second year. Its purpose is to conserve the wealth of material existing in manuscript form relating to the history of this Church. It has had to contend with the difficulties inseparable from religious publications accentuated by the economic depression, and its continuance has been possible only by the generous gifts of interested persons. It is believed that there are many Church people who would become subscribers if they knew of such a publication, but the Magazine has no funds available for promotion. The editors are therefore appealing through the columns of the Church press for additional subscribers for 1934. The editors and contributors are serving without charge and therefore make this appeal for additional subscriptions with greater confidence. The treasurer will be glad to send a specimen copy without charge on application.

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Excerpts from Letters

The Holy Communion

I WAS VERY MUCH IMPRESSED by the article on the Holy Communion by the Rev. C. E. Beach (L. C., January 27th). I think he touches on our Church's great weakness, but he does not go far enough. He is perfectly right when he says that the Holy Communion is the only service of the Church divinely instituted, and he points the way to the remedy when he says the Lord's own service should be the chief service of the day. But why not go further? I have attended this service in nearly every state of the Union and in many places in Canada, and the universal custom seems to be, and possibly some law of the Church may require, that after the morning service, usually held at 11 o'clock, the Communion follows. Thus the greatest service of the Church comes after a man-established service. Should not the Holy Communion be always held first, and then such other service be allowed to follow?—FREDERICK S. TYLER, Washington, D. C.

The American Church and England

LET ME THANK YOU for your editorial of January 13th, and the letter of the Rev. Hiram R. Bennett in your issue of January 27th, in reference to the lack of knowledge of the American Church on the part of English people. I have made several visits to England and everywhere I found our clergy welcomed as American priests and great interest shown and a desire expressed to know more about our American Church. Those who were privileged to attend the celebration of the centenary of the Oxford Movement last July can never forget the friendliness, hospitality, and courtesy shown our American clergy and people.—(Rev.) HENRY B. BRYAN, Wyckoff, N. J.



EDITORIALS & COMMENTS

Half-Bishops

WHY DO WE have two classes of bishops in the Episcopal Church—those who may vote in the House of Bishops and those who may not?

At the present time the House of Bishops has 148 members, all of whom are theoretically of equal rank and in good standing. But only 130 of them are entitled to vote. Of the other eighteen, seventeen are entitled to a seat but no vote, and one of them has until very recently been denied even the right of a seat, though granted it as a courtesy. Fifteen of the eighteen are suffragan bishops; the other three are bishops who have resigned for reasons other than those specified in the Constitution as permitting them the status of retired bishops entitled to vote.

The situation strikes us as somewhat absurd, and decidedly in need of correction. The factors governing decision as to whether or not a bishop is entitled to vote in the House of Bishops are complicated, and tend to work injustice to individuals and to deprive the Church of the voting strength of some of the ablest members of her episcopate. We hope that General Convention next fall will take the initial steps to remedy this situation. We do not like to have half-bishops in the Church.

Who are the bishops deprived of votes, and on what grounds is this important function withheld from them?

First of all, there are the suffragan bishops—all but one of them. The office of suffragan bishop has had a rather stormy career in the American Church. Its history goes back to 1814, when the Rev. James Kemp was elected by the convention of Maryland to be Suffragan Bishop of that diocese. The election took place under rather distressing circumstances, and over such strenuous opposition that it caused a minor schism in the Church. There was no provision at that time for any kind of assistant bishop, either in the Constitution of the general Church or that of the diocese of Maryland. The consecrating bishops held, however, that there was nothing in the Church's law to prohibit suffragan or assistant bishops, and that "a suffragan bishop might be chosen on the principle of the *lex*

non scripta ecclesiastical, or common law of the Church, in cases of necessity, as it was a measure of frequent occurrence in the history of the Christian Church" (White, *Constitution and Canons Concerning the Protestant Episcopal Church, Annotated*, p. 34).

For nearly a hundred years this question of suffragan bishops was before the Church, with strong feeling both for and against the office. The question was complicated by the racial element, for much of the demand for suffragans after the Civil War came from Southern dioceses requesting them for work among Negro Churchmen.

The present legislation governing the election, consecration, and status of suffragan bishops is embodied in Article II, Sections 4 and 5, of the Constitution of the Church. These provisions date from 1910, and make it lawful for any diocese to elect "one or more Suffragan Bishops, without right of succession, and with seat and without vote in the House of Bishops." There is also a canon, number 14, on the subject of suffragan bishops. This provides, among other things, that the House of Bishops may elect suffragans for missionary districts, and that no diocese may have more than two suffragans at any one time.

WHY ARE suffragan bishops not permitted a vote in the House of Bishops? We can think of only three possible reasons:

(1) Because they do not exercise jurisdiction. But that is hardly a valid reason, because Article I of the Constitution specifically grants a vote in the House of Bishops not only to "every Bishop . . . having jurisdiction," but also to "every Bishop Coadjutor, and every Bishop who by reason of advanced age or bodily infirmity, or who under an election to an office created by the General Convention has resigned his jurisdiction." If bishops who have had to resign their jurisdiction because of age or infirmity are nevertheless permitted a vote in matters of importance to the general Church, it is certainly unfair to penalize young and healthy bishops, whose counsel

might probably bring an element of vigor and a more youthful viewpoint into the House, by depriving them of voting power simply because they are suffragans.

(2) Because they would give certain dioceses greater voting strength than others in the House of Bishops. If this were true, it would apply equally in the case of bishops coadjutor, and ought to operate to deprive them of voting power as well. But the fact is that "bishops do not represent their dioceses; they sit in the House of Bishops *virtute officii*"—by virtue of their office (White, p. 23). So that reason is not a good one either.

(3) Because some of the suffragan bishops are not of the "Nordic" race. This is the most absurd objection of all, and smacks more of Hitler's Germany than of the United States of America. We should hesitate to mention it, were it not for our suspicion that that was the real reason underlying the original constitutional restriction placed upon suffragans. To bring that argument to light ought to be answer enough; if more is needed, we cite the example of the Lambeth Conference, in which white, black, brown, and yellow bishops are accorded their full status as bishops of the Church of God, in communion with the see of Canterbury, without racial distinction.

But there is a further absurdity in the denial to suffragans of the right to vote, for there is one exception. Bishop Lloyd of New York is entitled to a vote, despite his status as a suffragan bishop. Why? Because he resigned his jurisdiction to accept election to "an office created by the General Convention," that of the presidency of the Board of Missions. That office was abolished more than a dozen years ago, to be sure, but Bishop Lloyd is still entitled to a vote in the House of Bishops because he resigned as Bishop Coadjutor of Virginia in 1910 to undertake that work; even though later, when the office was abolished due to the creation of the National Council, he became Suffragan Bishop of New York. Let no one think that we object to Bishop Lloyd's status as a full voting member of the House of Bishops; we do not want him deprived of his voting power, but rather we feel that other suffragan bishops who did not reach that office through the same intermediate steps should have the same rights. At least one of them, Bishop Creighton, did resign his jurisdiction, accept election to an office created by General Convention (that of secretary of the Department of Domestic Missions), and then become Suffragan Bishop of Long Island; but because he did not give up his title as Bishop of Mexico until after his election to the Long Island post, he lost his chance of joining Bishop Lloyd in his unique status as a voting suffragan. Is that a desirable condition of affairs?

And there is still a further consideration. Suffragan bishops presumably cannot be elected to the House of Deputies, because they are members (or half-members) of the House of Bishops. To be sure, they are "presbyters" as well as bishops, and perhaps a clever canonist could make out a case for their eligibility for election to the lower House on that score, but in fact they never are so elected, and it would be anomalous for them to be able to sit in both Houses, as well as physically impossible when General Convention is in session. Thus, along with candidates for Holy Orders, they are the only adult male communicants of the Church in good standing who can neither be voting members of the upper House by virtue of their office nor be elected to the lower House by the conventions of their dioceses. Why should they be penalized in that way?

The other bishops not entitled to vote in the House of Bishops are Drs. Wells, formerly Bishop of Spokane; Thomas,

formerly of Wyoming; and Jones, formerly of Utah. The case of Bishop Jones is unique, and is discussed at length in another editorial in this issue. Bishop Wells has until recently acted as rector of a parish in the diocese of Olympia, and has chosen to vote in the convention of that diocese rather than in the House of Bishops. But Bishop DuMoulin is also rector of a parish and has retained his vote in the House of Bishops. Why the distinction? We do not recall the details as to the resignation of Bishop Thomas, but we are advised that it did not fall within any of the categories enumerated by Article I of the Constitution as reasons for resignation without loss of vote.

ALL OF these suffragan and resigned bishops, we say without hesitation, ought to be permitted a vote in the House of Bishops. By virtue of their offices, which do not terminate with resignation nor depend upon full jurisdiction (as Article I of the Constitution clearly shows), they are entitled to that right. While it is doubtless within the discretion of General Convention to pass legislation curtailing the rights of some of the bishops of the Church, it does not seem to us an act of justice to do so. Moreover, there is no question of the personal ability of these bishops. None of them is under any sort of ecclesiastical censure, and there is no basis for canonical discrimination against them. They are valuable members of the House of Bishops, and that House would be enriched if they were given a status equal to that of their brethren.

How can it be done? By making two changes in the Constitution:

(1) In Article I, Section 2, strike out the words "having jurisdiction," etc., down to the words "resigned his jurisdiction," and insert instead the words "in good standing," so that the first sentence of that section shall read: "Every Bishop of this Church in good standing shall have a seat and a vote in the House of Bishops."

(2) In Article II, Section 4, strike out the words "and with seat and without vote in the House of Bishops," so that the first sentence of that section shall read: "It shall be lawful for a Diocese, with consent of the Bishop of that Diocese, to elect one or more Suffragan Bishops, without right of succession."

The amendment of the Constitution requires action by two successive General Conventions. We urge the initiation of these two amendments at the Convention of 1934.

WITH THE ANNOUNCEMENT of the ruling by the Presiding Bishop restoring Bishop Jones to a seat in the House of Bishops, the case of the former Bishop of Utah, whose pacifism during the war lost him his see, enters a new phase. It is to be hoped that the ruling will also clear up the current misconceptions as to the handling of the Bishop's resignation in 1918. If there is any injustice, it is not due to any disciplinary action, for no such action has been taken in the case of Bishop Jones, but is due rather to the Constitution itself, as in the case of all the bishops who for one reason or another are denied full voting membership in the House of Bishops.

Bishop Wilson of Eau Claire, in the *Witness* of February 1st, briefly summarized the record of Bishop Jones' removal from the see of Utah during the war. To that summary we can add little. The Bishop was an avowed pacifist. His resignation was demanded by certain patriotic individuals and societies both within and without the missionary district over which he exercised jurisdiction, including his own council of

advice. On the basis of a memorial from that body, the House of Bishops at a special session in Chicago in October, 1917, went into the charges very thoroughly. After various proposals to settle the question had been made and rejected, the request of Bishop Jones for a leave of absence was granted, and a special commission of bishops was appointed to go into the matter more thoroughly and report to the next meeting of the House, called to assemble in New York in April, 1918.

WHEN the House of Bishops reassembled in the spring of 1918, it had before it the report of its commission and the formal resignation of Bishop Jones, together with a number of memorials, petitions, and protests on the subject. All of these were considered in secret council. Rising from council, the following resolutions were adopted:

"Resolved, That the House of Bishops declares its belief that the government of the United States has obeyed the law of moral necessity in seeking to stop a war of deliberate aggression by the only means which are known to be effective to such an end.

"Resolved, That the House of Bishops believes that any member of this House is entitled to the same freedom of opinion and speech as any other citizen of the United States, but that in the exercise of this liberty he should be guided by a deep sense of the responsibility which rests upon one who occupies a representative position.

"Resolved, That the House of Bishops is unwilling to accept the resignation of any bishop in deference to an excited state of public opinion, and therefore declines to accept the report of the special commission or to accept the resignation of the Bishop of Utah for the reasons assigned by him in his letter of December 20, 1917."

The report and letter to which reference is made are not recorded in the Journal of General Convention, but they were matters of public knowledge, being published, among other places, in *THE LIVING CHURCH* of December 22, 1917, and January 5, 1918, respectively. It was from the former of these documents that the Rev. Irwin St. John Tucker quoted extensively in his letter published in *THE LIVING CHURCH* of December 9, 1933, to which he refers in his new letter published in this issue.

There is no doubt that the commission's report, embodying the letter of advice on which Bishop Jones' resignation was based, was a very great mistake. It sought definitely to give the sanction of the Church to war as "not an un-Christian thing," and expressed the conviction that the expression of the contrary view "should not come from an episcopal representative of this Church."

But the important thing to be noted is that the House of Bishops, even in the fever of war hysteria, with which we were all infected at the time, specifically refused to accept this report and the resignation based upon it. It is therefore manifestly unfair to quote the report as an expression of the views of the House of Bishops.

However, the House of Bishops did accept a new resignation of Bishop Jones, dated the same day and not reciting any reasons. The resolution of acceptance read as follows:

"Resolved, That with full recognition of the right of every member of this House to freedom of speech in political and social matters, subject to the law of the land; nevertheless, in view of Bishop Jones' impaired usefulness in Utah under present conditions, recognized by himself, the House of Bishops accepts the resignation of the Bishop of Utah as now presented."

That the usefulness of Bishop Jones in Utah at that time was so "impaired" as to make his resignation a practical necessity can hardly be denied, and it seems to have been admitted by the Bishop himself. He had, according to abundant evidence, refused to take counsel with his council of advice, and

his radical utterances had offended his people to an extent that made it impossible for him to perform normal episcopal functions. Entirely apart from the question as to whether his views were right or wrong, it was manifestly impossible for him to continue to serve the Church satisfactorily as Bishop of Utah. The bishops had to consider the well-being of the Church in Utah as a matter of grave importance, and their action was taken with that consideration primarily in their minds. The remarkable thing, taking the prevailing war hysteria into consideration, is not that the bishops accepted Bishop Jones' resignation, but rather that they refused to do so on the basis that it was originally presented, and that they declined to approve the report of the commission of investigation.

Since his resignation, Bishop Jones has found himself in rather an awkward position so far as his status in the House of Bishops is concerned. The Constitution does not permit a bishop who has resigned for reasons other than age, infirmity, or election to a post created by General Convention (apparently the three major catastrophes to which a bishop is subject!) to remain a voting member of the House of Bishops. Nothing is said as to whether or not a resigned bishop not in one of these three categories is entitled to a seat in the House without a vote.

Bishop Jones appealed to Bishop Hall, then chairman of the committee on Constitution and Canons, for a ruling as to his status, and was informed that there was nothing in the Constitution that entitled him to either a seat or a vote in the House of Bishops. The question was again raised in 1927. Bishop Murray, who was then Presiding Bishop, felt that Bishop Jones was entitled to a seat in the House, but referred the question to Chancellor George Zabriskie. The chancellor confirmed the opinion of Bishop Hall, however, citing Canon 18 as well as Article I of the Constitution, and adding:

"The reason why I have quoted from the canon is because the language of the Constitution is not necessarily conclusive with respect to the right or privilege of a bishop who has resigned to sit in the House of Bishops. . . . The canon however appears to be conclusive. It is apparent from the language quoted that a bishop who offers his resignation is not confined to the grounds of advanced age or bodily infirmity. He may put it on any ground he likes, and the House of Bishops may accept it on any ground they deem sufficient. The privilege of sitting in the House and voting after resignation is confined by the language of the Constitution to those two causes, bodily infirmity and advanced age, and it is evident that by the mention of those two grounds of resignation as constituting a qualification to sit and vote in the House, all other grounds of resignation are excluded."

HOWEVER, in response to a recent request from the editor of *THE LIVING CHURCH* and the *Living Church Annual*, the present Presiding Bishop, Dr. Perry, has reviewed the case of Bishop Jones and declared that he is entitled to a seat but not a vote in the House of Bishops. "A bishop whose reason for resignation deprives him of a vote in the House," he writes, "is not thereby denied membership unless special action is taken expelling him from the body." This ruling he bases on an opinion rendered by the Rev. Charles L. Pardee, secretary of the House of Bishops.

But whichever ruling may be the correct one, it is important to remember that the House of Bishops has never taken any sort of disciplinary action against Bishop Jones. The question as to his status is purely one of fact, and is governed by the terms of the Constitution and by the canons of the Church. Unfortunately these are not very clear, as concerns a bishop who has resigned for reasons not specified therein. Previous Presiding Bishops have interpreted them to mean that Bishop Jones is not entitled to a seat in the House of Bishops; Bishop

Perry has now ruled that they entitle him to a seat but not a vote.

Bishop Perry's ruling at least restores Bishop Jones to the same status as that of Bishops Thomas and Wells, whose resignations were also for reasons other than those listed in the Constitution, and so removes a distinction that seems to us to have been unjustifiable.

The amendments to the Constitution recommended in the preceding editorial would make the Constitution perfectly clear in this respect, restore Bishop Jones and the other disfranchised bishops to full membership in the House of Bishops, and prevent the occurrence of such anomalous situations in future.

SENATOR NYE of North Dakota has introduced a bill for an investigation by the United States Senate into the manufacture and distribution of munitions. One purpose of the investigation is doubtless to determine what sales and exports are made by American firms to nations at war or

Munitions Inquiry Sought by Senator

threatening war, and what effects their sales efforts have in fomenting wars. The Senate should be made aware of the widespread support of the Christian conscience for such an investigation, and for giving full publicity to the facts that may be brought out by it. Here is certainly a worthwhile subject on which to write to one's senators, immediately and urgently.

A certain photograph recently distributed by the Associated Press is a very definite indication of the importance of the Nye resolution. The picture shows a huge new combination bomber, ambulance, and troop transport plane, carrying a row of eighteen or twenty 100-pound bombs under its wings. This deadly instrument of war, according to the accompanying caption, has just been completed in St. Louis to be demonstrated to Chinese government officials.

Peace pacts, leagues, and disarmament conferences may come and go, but business is still business among the armaments racketeers.

HERE is what the diocese of Louisiana is doing to forward the Church-Wide Endeavor. A meeting of the clergy was held at the Bishop's house just before Lent, and plans were made for a concerted emphasis during this season along the following lines:

Louisiana Answers the Call

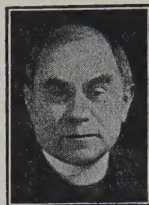
1. Parochial visitations, after the manner of the annual canvass, to deliver literature and arouse interest.
2. The delivery of the Message under its several heads, in sermons both on Sundays and week-day services in Lent.
3. A retreat for priests at the beginning of Lent.

The retreat, lasting for two days, has just been ended. It was conducted at the cathedral by the Rev. W. Tate Young, rector of Grace Church, Hammond, La. The Bishop and twelve of the clergy were able to make the retreat, others of the clergy being prevented from various causes.

The success of the retreat is an evidence of the value of the work being done by the College of Preachers in training retreat conductors, and the coöperation of the entire diocese in responding as a unit to the Presiding Bishop's Call is an inspiration for other dioceses and parishes.

IT SEEMS to me that the Message of the Church-Wide Endeavor comes as a response to the need which many of the clergy have felt for a rethinking and rededicating of their own lives and the lives of their people to the will and purpose of God.

—Bishop Mann.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

Common to Man

READ I Corinthians 10: 12, 13.

TEMPTATION," says St. Paul, is "common to man." We come back to the thought that this is a universal experience. No one escapes it. Whether one lives in the solitude of a hermitage or an anchorite's cell or is entangled in the thick of the city's busiest life, he is bound to know temptation. In a general way doubtless we all think we know what it means. Yet when we dwell on the word and especially know its use in the New Testament, we become aware that it has several meanings and some of these seem to contradict each other. St. James, for instance, in one short chapter says: "Count it all joy when ye fall into divers temptations," because otherwise we shall fail of being perfect and entire. And then he adds: "Let no man say when he is tempted, 'I am tempted of God.'" In apparent opposition to the apostle's teaching, our Lord bids us pray to God, saying "Lead us not into temptation." It may be useful to distinguish then the several meanings which the word may have.

In the popular understanding, the word means solicitation to evil. Clearly St. James is thinking of it in this sense when he says that God does not tempt any man. This must be so if God is good. He does not put in our way stumbling blocks to right living; far less does He bring to prey upon us influences to lead us astray. In this sense it is true that when one is tempted he is "drawn away of his own lust and enticed." There is, however, another sense in which the word is used, and this applies to our Lord's understanding of it in His prayer. Temptation may mean a test, the necessity of choice between two courses. This choice need not necessarily be between right and wrong. It may be between the best and the second best. We are continually making such choices. They are an inevitable part of human activity. Many of them have no great moral stake, although at any moment what seems to be a trifling decision may suddenly be transformed into a tremendous and final one. Thus, it may seem of no importance whether I take a morning or an afternoon train, as either will bring me to my journey's end in time for my appointment. But if I decide to go by one, and the other is wrecked in a collision with terrible loss of life, that decision at once appears to be charged with immense consequences.

Why then are we told to pray, "Lead us not into temptation?" We find the answer in St. Paul's warning, "Take heed." It is our Lord's care for us that would safeguard us against rushing into temptation unprepared, which is the sin of presumption. He knows our danger and our weakness. He is concerned lest "that day take us unawares." We should read the petition "lead us not" as a suggestion that without God's leading, we shall put ourselves at a great disadvantage in the moment of testing. He knows when we are ready. He knows the times and the seasons, as we do not. Temptation is inevitable. It is a part of our training for the better things which are promised to those that love God; but in order to meet it aright, we must begin each day and end it with an act of surrender to God's guidance. The tragedy of moral breakdown after years of formal religion, which is too common in the Church, can be avoided by a spirit of humility that neither courts nor tries to escape temptation, but meets each test when and as God wills it, relying on Him who knows our strength and our weakness, and is able "with every temptation to make a way to escape that we may be able to bear it."

O Lord Jesus Christ, who wast tempted in all points like as we are, direct our way from day to day and hour to hour, that in the tests of life we may be sustained by Thy strength and enlightened by Thy wisdom, and so be perfect and entire, wanting nothing. Amen.

Catholic Sociology: Its General Principles

By the Rev. C. Rankin Barnes

Executive Secretary, Department of Christian Social Service, National Council

IN ENGLAND it's luggage; in America it's baggage. In England one enters the ground floor of a building and rises to the first floor in a lift. In America one enters the first floor and rises to the second floor in an elevator. In England the business man travels to his office in the underground. In America he uses the subway. In England they talk much of a Christian sociology. In America such a phrase demands either explanation or apology. The word "sociology" does not carry the same implications on the two sides of the Atlantic.

"Christian sociology" is a term that has gained currency in recent years to indicate a systematic attempt to discover and to formulate the distinctive outlook of the Christian faith and tradition upon the many problems which surround the social relations of mankind." Such is the standing notice which appears on the inside cover of that excellent English quarterly, *Christendom; A Journal of Christian Sociology*. But it is an explanation which does not satisfy the American student of sociology.

In England the term "sociology" is used to refer to a theory of society. If this meaning is clearly and universally understood, then a "Christian sociology" is a logical concept. Yet one of its most eager proponents, Maurice B. Reckitt, in his significant recent volume, *Faith and Society*, recognizes the difficulty of this terminology. He says:

"The validity of the term is at least dubious, for sociology, strictly speaking, is a word implying the attempt to create a science of politics, 'based solely on the facts of observation, and, where possible, of experiment; facts classified and analyzed, from which emerge certain natural laws governing the life of human society. It is essentially amoral, and follows a method wholly inductive and empirical.' . . . It may be argued, then, that 'Christian sociology' is hardly an adequate term of what is being sought under that name."

Granted the challenging call "to discover and to formulate the distinctive outlook of the Christian faith and tradition upon the many problems which surround the social relations of mankind," it is most unwise to endanger so high a cause by describing it with a phrase admittedly dubious and inadequate. No enduring gains will accrue to the Anglo-Catholic Movement in America by adopting the phrase, "Catholic sociology," however catchy it may sound.

At least to the American student sociology means an independent science originally associated with the work of August Comte about 100 years ago. Of course he did not create sociology, but he gave it a name, a program, and a place among the sciences. He thought of it as "the positive science of humanity." He developed it as a fundamental science, *i.e.*, a method of investigation and "a body of discoveries about mankind." It is upon this basis, for instance, that today members of the American Sociological Society are eligible for membership in the American Association for the Advancement of Science. Broadly defined, sociology may be described as the science of collective behavior.

Sociology is one of the exact sciences. As such it cannot be subdivided into ecclesiastical compartments. When so understanding the term one can no more conceive of a Catholic sociology than a Catholic chemistry or a Catholic biology. The adjective "Catholic" is normative; the noun "sociology" is descriptive. The two involve different categories. Hence the phrase "Catholic

THIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

sociology" creates an insidious confusion between the realm of value and the realm of fact. Its use justly exposes Catholics to the old and often justified charge of the intrusion of religion into a strictly scientific field.

It is, however, entirely sound to discuss a Catholic social philosophy, to develop a Catholic social ethics. Here are concepts all within the normative realm. It is intellectually consistent to talk about a Catholic

doctrine of society or a Catholic social movement. Admittedly both phrases are longer, but neither will arouse the resentment of scholars. Moreover, a Catholic social movement is free to invoke the religious and moral sanctions intrinsic in the Catholic faith. Exact sciences are obliged to ignore such sanctions.

THE CENTURY of the Anglo-Catholic Movement has not only involved a Catholic return, but also a Catholic revival. This implies both a revival of Catholic dogma and Catholic worship and a revival of Catholic conduct. It has meant a renaissance of the insistence of the early Church upon the social duties of individual Christians. There has been recollection of the fact that Christ proclaimed Himself the Way as well as the Truth and the Life.

The social implications of the Catholic revival were well pointed out by Fr. Tribe, S.S.M., in his introduction to Ruth Kenyon's volume, *The Catholic Faith and the Industrial Order*:

"Catholicism, if it means anything at all, should provide a complete philosophy of life . . . a sound teaching on the subject of social duty, both for the individual and for society, as well as the stimulus to perform this duty."

The force of these implications was not fully realized by the early Tractarians, although some of them struck strong social notes in their preaching.

Modern readers who think of Dr. Pusey only as a spiritual teacher may be surprised at his vigorous condemnation of the injustice of the competitive system. In his sermon, *The Danger of Riches*, he said:

"Covetousness, says the Scripture, is idolatry, and yet this is the very end and aim of what men do, the ground of their undertakings, to keep and enlarge their wealth. The spirit of enterprise affects all; it is the very air men live on. Prosperity is their idol, the very end to which they refer all other ends; and what is this but their god?"

Furthermore, in his sermon on *Almsgiving*, Dr. Pusey attacked the flimsy argument for wealth that its expenditures by the rich gives employment to the poor.

"Doubtless, Dives encouraged the manufacturers of Tyre and Sidon, and the weavers of Palestine, while he bound not up the sores of Lazarus. . . . If he were uncared for, it was that there were not enough Dives to give employment to the poor. Miserable, transparent, flimsy hypocrisy. Were the employment of the poor our end, would they be less employed in manufacturing comforts for themselves than in weaving luxuries for us? . . . A reckless, fraudulent competition, whose aim is to cheapen every luxury and vanity, in order that those at ease may spend on fresh accumulated luxuries and vanities what they withhold from the poor, lowers the price of the things we crave for by cutting down the wages of the poor."

As the Anglo-Catholic Movement grew toward maturity the

social implications of its theology became more and more evident. The active social interest of Fr. Dolling and Fr. Wainwright had much to do with it. Reckitt says,

"In England Anglo-Catholicism has, from the earliest days of Stewart Headlam and Charles Marson, maintained a strong traditional concern for social righteousness continuously for half a century."

THIS CATHOLIC CONCERN for social welfare is not accidental. It is the logical accompaniment of the Catholic faith. The Catholic doctrine of society depends first of all upon the Catholic conception of God. It does not emerge from a theistic attitude, or from any one of the five currently fashionable conceptions of God. It derives from the revelation of God in Jesus Christ and from the theology which the early Church produced in consequence of that revelation. This has been reemphasized by Canon R. J. Campbell in *Christian Faith and Modern Thought*:

"It should be understood that if the ethical monotheism of Christ does not supply a complete explanation of why the world exists and what is the ultimate goal of humanity, no other system of belief gives any explanation whatever; Christianity stands alone in this field as confidently affirming that the world has been divinely created for a spiritual purpose which includes the highest good of human beings."

The Catholic doctrine of society is related directly to the Catholic creeds. When one reads the first important paragraph in the Athanasian creed he finds: "The Catholic faith is this—that we worship one God in Trinity, and Trinity in Unity." This basic doctrine of the triune character of the Almighty involves the fact that God Himself is not an isolated but a social being. The doctrine of the Trinity makes clear that the very nature of deity is that of a divine society.

What this faith may mean in the life of one powerful protagonist for social righteousness is recorded in Bishop Gore's description of Canon Scott Holland's work in the Christian Social Union.

"No one could have accused Holland of lax theology. His whole soul beat in tune with the great theology of the creeds. It supplied him with all the motives and principles which the new crusade needed—not only the doctrine of the Incarnation . . . but the doctrine of the Holy Trinity also, which is implied in it, and which bids us see in God's eternal being a fellowship of persons, a fellowship of love, which must be reproduced in every society of men, made in the divine image, if they would be true to their origin and purpose."

In outlining a Catholic doctrine of society for today, it is well to keep in mind what Reckitt well describes as "the anti-materialist legacy of the Tractarians." It is the Kingdom of God that Christ commanded His followers to pray for, not a kingdom of man. No humanism can meet Christ's specifications. Canon Campbell sees the issue.

"That is the only Gospel a Christian minister has any authority to preach; and its most obvious characteristic is—to use an ugly but expressive word—its *theocentrism*. It is the Kingdom of God with which the Church is concerned; the sovereignty, in every department of life, of Him whom Jesus taught us to call our Father, and whose innermost nature is revealed on Calvary to be redemptive, sacrificial love. Imagine, if you can, a regenerated human society, from which the thought of God and the acknowledgment of God as King were excluded; a society in which every man had his rigidly apportioned share of 'secular goods'—food, wealth, leisure, opportunity, and the rest—and from which God had been banished; the sort of society, I suppose, at which the leaders of the Russian Experiment are aiming. Such a society would lack the one thing needful. You might call it Utopia; or you might call it Hell. The one thing you could not call it, with any sense of the meaning of the words, would be the Kingdom of God."

The Catholic Social Movement must have then as its first principle this theocentric conception of life. Its action must be set upon that stage the back-drop of which is a consciousness of God. Perhaps the scriptural phrase Kingdom of God carries unfortunate connotations in a generation such as the present.

"If instead of speaking of 'Kingdom,' which at once calls up associations of territory and citizenship, we speak of 'rule' or 'control' we should be nearer to the root idea of the term as Christ proclaimed it."

So writes Canon Campbell. But in any event it must be God's Kingdom, God's rule, God's control.

THE SECOND PRINCIPLE in a Catholic doctrine of society is that it distinguishes between the realm of the natural and the realm of the supernatural. Despite its eager desire to set up a human society fit for dwellers in this world, it does not lose sight of the world beyond this. Therefore it can never be satisfied by anything resembling a secular viewpoint even if coated with religious overtones.

St. Paul lagged behind no one in his determination to apply the religion of his Lord to the social needs of his scattered congregations. His ethical judgments were uttered in line with his strong emphasis upon the Kingdom of God. He cried out with pride "I am a Roman born." Later, however, he called out with equal enthusiasm, "My citizenship is in heaven."

When the first Anglo-Catholic Congress was held in 1920, Fr. Keble Talbot, C.R., brought clearly before his hearers this distinction between the natural and the supernatural:

"No secular order can satisfy the insatiable hunger of man after perfection or be made permanently safe for God. The Church must ever seek to proclaim the secular order for the Kingdom of God—to raise the natural to the supernatural. Otherwise the Catholic Church will become the hobby of a small coterie instead of a force for laying hands on the whole world, so that it shall not be a perpetual contradiction of the eternal laws of God's being. This is the challenge of the moment."

Equally it is the challenge of 1933, and the challenge for the years which lie ahead.

It was not by accident that in summarizing the moral law our Lord linked inseparably man's duty to God and his responsibility to his neighbor. The great second commandment is equal to the great first commandment, but it is second. Christ left it perfectly clear that three personal entities are involved in life: God, neighbor, and self. Life is not confined between the cradle and grave; it comes from God and reaches out to God.

In other words the Catholic conception of human society looks beyond man's ephemeral present to man's eternal destiny. This does not imply that it ignores the present, staring blindly in rapt contemplation of the divine. Rather it beholds the present, with all its cruelties and injustices, its advances and its potentialities, but sees beyond them into the completeness of God's whole plan for mankind.

To keep alive and vivid this distinction between the natural and the supernatural is a task of real magnitude, almost as unpopular within the Church as without. This was realized by T. S. Eliot when he included in his *Thoughts after Lambeth* this sentence:

"The universal Church is today, it seems to me, more definitely set against the world than at any time since pagan Rome."

It is part of the inherent philosophy of a Catholic social ethics fearlessly to maintain this distinction. There must be not only insistence upon, but reiteration of, the fact that after all man is a spiritual being whose real destiny lies far beyond the last conventional absurdities of the over-solicitous mortician.

THE THIRD PRINCIPLE of a Catholic doctrine of society is that it is consistently sacramental in spirit. This does not refer merely to the Sacraments which the Church dispenses to her children, but to that fundamental conception of life which Fr. Bull describes as the sacramental principle. The spiritual is always expressing itself through the material. This principle, inescapable and inherent, underlies the whole of human experience.

Of course the most basic and most profound of the Sacraments is the Incarnation itself. God, existent before all time in the realm of pure spirit, revealed Himself to humans in the realm of visible phenomena. The Incarnation proved that at its best humanity is not an unfit dwelling place for the divine. The fact that the Word *did* become flesh and dwell among us is the Christian's visible and tangible evidence of God's supreme interest in humanity and in its welfare.

Catholicity has well been called the religion of the Incarnation. It is the revelation of a God who cares, who has concern for little children, for women scorned by their neighbors, for men dying criminal deaths. The social implications of the Incarnation are profound and inescapable. Those who accept that doctrine are bound to see therein the true solvent of the social evils of the world.

Loyal disciples of the Incarnate Lord realize that men are sacramental beings living in a sacramental world, partnerships of body and soul, inhabiting a universe pulsating with the presence and power of the invisible God. For that reason no Catholic can possibly think of the social activities or needs of any man as outside the scope of a Catholic view of life. He is not deluded by the specious contention that the conquest of pride, gluttony, and anger is a spiritual task, but that the conquest of slums, sweatshops, and chain gangs is a secular task. The Catholic, an avowed sacramentalist, cannot follow one philosophy before the altar and another before the "lung block."

A Catholic doctrine of society is committed to the position that there is no area of human life where the Christian religion may not enter. Family relations, industrial relations, race relations, international relations—all are sectors of the life of humanity which Christ's religion is bound to touch. Sacramentalists cannot allow labels of "untouchable" to be pasted on any segment of the circle of human experience. It is their job to see that religion reaches every part of it.

Writing while a student in London in 1931 the Rev. Joseph F. Fletcher stated:

"The decadence of individual morality, so often ascribed to a weakened faith in dogmatic religion, may actually be due to the abandonment (at the Reformation) of religious sanctions as the basis of social and international life. . . . We must understand that Christianity is concerned with Life Here, as well as with Life Beyond. A survey of contemporary religion will show how *private* faith, and the divorce from religion of even the most 'earthly' accompaniments of man's earthly life, ends in a denial of the Sacramental principle."

THE CATHOLIC social movement upholds as its fourth principle a high respect for human personality. This emerges primarily from a study of the way in which Jesus treated human beings. Whether dealing with stubby Zaccheus climbing a tree, a Samaritan country woman carrying water, or a Roman centurion worrying over his sick servant. He treated them all as persons. Our Lord invariably looked beneath artificial distinctions, decorations, or degradations to find the innate dignity of man.

Our Lord has well been called "the discoverer of the individual," since before His time people who were insignificant because of lack of years or position were regarded as quite negligible. It is said that the philosophers of that day enjoyed arguing as to whether or not a child possessed a soul. Jesus, on the other hand, took a child and set him in the midst of His listeners. The Parable of the Prodigal Son has been quoted so often as a warning against wasteful and sinful living that its hearers often fail to see in it the picture of the father who, though hurt by his son and disillusioned about him, still respects his personality, still treats him as his offspring, still looks beneath the filth of degradation to find the man who is still there.

Furthermore a Catholic concept of society includes this high respect for human personality because of its appreciation of divine personality. If man is made in the likeness of God he must reflect something of that social character which belongs to the Holy Trinity. Man acquires a certain basic integrity because of

being one of God's children, fit to be a worthy citizen of the Kingdom of God. Inasmuch as the Christian faith conceives of all men as potential citizens of the New Jerusalem it has deep respect for the personality of each, even the youngest, the meanest, the most unattractive.

Secularism, on the other hand, calls in question both the place and the value of personality. It regards manhood as cheap, casual, unimportant. For that reason it is willing enough to change men into "hands," cannon fodder, automatic tenders of over-speeded machines, impersonal cogs in a mechanized society.

The Catholic doctrine of society demands that Christ's lofty appraisal of human personality be upheld. It contends that a family which warps the personalities of its children through oversolicitude or over-expectation, through repression or coddling, is not making a worthy contribution to the Kingdom of God at its most strategic opportunity. It holds that a nation which permits the personalities of its workers to be crushed by the depersonalizing weight of mass production is unchristian, even though its kings be crowned by archbishops or its presidents take their oath of office on a Bible. "Each man must count for one," said Bishop Gore, "and no man for more than one."

THE FIFTH PRINCIPLE of a Catholic doctrine of society is that it must express itself in a life of fellowship. Here again the social consequence emerges from a dogmatic premise. The Catholic is vastly more than an isolated follower of his Lord Jesus Christ; he belongs to the Church, which is Christ's Body. That Church is a corporate entity, infinitely more than a congeries of individuals snatched from the burning. This was patently expressed by Fr. Peck at the third Anglo-Catholic Summer School of Sociology in 1927:

"The Catholic view is that life is corporate, and that persons live their true life only in and through a social medium. You cannot have a doctrine of economics which is individualistic."

When seen from this corporate viewpoint, all social problems eventually resolve themselves into one; the problem of how men and women, in the endless variety of their relationships with one another, may learn "to dwell together in unity." This involves the creation of a fellowship which is not only world wide in its scope, but life wide in its implications. Men cannot enter a life of fellowship before the altar and forsake it in commercial and professional life. Even a scant appreciation of mental hygiene will indicate the dangers of such emotional conflict.

If such a life of fellowship is to be socially effective it must be deeply rooted in Christian experience. It must find its source in that revelation of perfect fellowship which Catholics reverence as the Holy Trinity. In last analysis only those who have glimpsed that Divine Fellowship can adequately help to build an ideal human fellowship.

In the volume previously mentioned, Reckitt calls fearlessly for a fresh appraisal of the implications of Catholicity in terms of fellowship:

"If the faith is to avail for the challenging and the rescue of the world, it must be the social inspiration not merely of the conscientious member of the 'faithful,' but of the Christian community, consciously and visibly acting as such; an increasingly recognizable and formidable nucleus of penetrative energy."

The world is desperately awaiting the application of the salve of fellowship to its sore spots, since fellowship can cleanse first and then heal. No mere expedient can take its place. What else can bring together opposing classes, conflicting races, suspicious nations? Here the Catholic faith meets one of its major challenges to take seriously the religion of the Revealer of Fellowship.

The Catholic doctrine of society, then, is based upon these five major factors. Each is distinct. Yet they all interlock. They are alike in the one respect that they are all other-worldly. Not "next-worldly," but other-worldly. They all involve a conception of life in which the Presence of God is always sensed at the back of the picture radiating through it all. They all thrill with the touch of an Incarnate Lord. They all call us forth to action for His people in His Name.

The Pilgrimage of Lent

By the Ven. William Dawson
Archdeacon of Milwaukee

THE PILGRIMAGE of Lent is a pilgrimage to God. In making this pilgrimage there are definite stages along the route through which we must pass, like mileposts that mark the distance between two distant points. To properly observe Lent we must pass through these stages on our journey Godward. In making our approach to the observance of Lent, it will be well for us to observe some of these stages.

In making a journey anywhere we must begin by thinking. There are some big questions to think about relating to ourselves to which the Christian Religion gives answer. 1. Whence do I come? 2. Whither do I go? 3. Why am I here? The only school of human thought in the world that can give a satisfactory answer to these questions is the Church. Having thought these questions through we come to the second stage.

The second stage of our pilgrimage is prayer. And what is prayer? It may be defined as lifting up the heart and will to God, the right attitude of the soul to God. The essence of it lies in a mental relationship, acknowledged, used and valued. Without this second stage the first is bloodless, inhuman, and impersonal. If you want real religion you must pray. Prayer is almost the whole of religion, for religion is relationship, and relationship is mutual confidence and intimacy. Out of this relationship comes love, which is the third stage of our journey.

When one prays, one begins to love. God becomes dear to us. We send up to Him our petitions and the great Father-Heart of God grants us His help and forgiveness. Religion becomes a hard matter when we have to say, "I've got to go to Church, I've got to keep straight, I've got to be unselfish and forget myself, I've got to give up this fascination because it is wrong and brace myself to this weary struggle, because it is right." There is something heroic about this, but it is not religion at the full. This is the law: "Thou shalt love the Lord thy God with all thy heart." We must pray for it till we get it, and when we get it, then will religion be beautiful and the yoke of Christ easy to bear.

The fourth stage of our journey to God is repentance. Repentance is a melting of the heart toward God. So much of religion is emotional in its nature. It is of the nature of love, and we never truly repent until we truly love. Loving God leads us to repentance.

The fifth stage of this pilgrimage is union with God. Love is the unifier; just as marriage, truly consummated, becomes the sacred union of two souls and bodies, so is it true of the relationship of God and the soul. We want to think as He thinks—love as He loves. That is union with God. Christ spoke for us all in this matter when He said: "I and my Father are one."

The sixth stage is a fervent desire for service. The big question now becomes: What can I do for God and for others? How can we serve God when we have learned to love Him? We must worship Him, and join with angels and archangels in His praise. We think of course of the great service of the Church, the Holy Eucharist, and many of us think of it as a service merely where we can get good for ourselves by receiving this sacrament, but it has another side, its center is an act which took place 1900 years ago, an act of service yielded on Calvary due to God and paid to God by humanity, when Jesus took our humanity and as Man offered up Man's love and homage and worship, so that His sacrifice is really our sacrifice, and our business is to make it truly our own. When a man gets religion it is bound to show itself in pity and kindness. We never wake up to the inner meaning of the Holy Sacrifice, nor can we complete our pilgrimage of Lent, unless we find at last our complete joy in service for others.

AS EARLY CHRISTIANITY had to challenge and change the life of Rome, so later Christianity must one day challenge and change the life of modern capitalist society.

—J. Ramsay Macdonald.



Churchwomen Today

Ada Loaring-Clark, Editor

A KINDLY letter comes to me from the Northwest, and I am wondering if I have stressed various books of devotion, for which so many of you have asked, to the exclusion of mentioning the beautiful prayers of our Prayer Book. My correspondent says: "I sometimes wonder whether we Churchwomen thoroughly appreciate the treasury of devotion contained in our Book of Common Prayer."

Additional Prayers

During the past few months I have become increasingly impressed with the Additional Prayers on page 584 and following pages. At a mission held here one of the congregation asked for a prayer suitable for use when entering Church. The missionary suggested the first of that group: For the Spirit of Prayer. Later we had a prayer For One About to Undergo an Operation; For Guidance; For Those We Love; and one for the birthday of one already resting in the Church Expectant, with many others which seemed to fit the occasion all waiting for use in the quiet moments before service begins or during a long Communion service when we feel that our Lord is especially near us.

There is no book anywhere that is comparable with the Book of Common Prayer. It gives us light, and hope, and strength, and, as the years go on and we make it more and more our own, it is a solace in trouble, a guide for daily life and living, and it brings us close in soul-satisfying relationship to our Master.

WITH A STAFF of only four clergy, five sisters, and three native evangelists, all of whom serve without remuneration save food and shelter, a great deal has been accomplished in the Hinterland of the little republic of Liberia. Bishop Campbell has drawn around him a devoted and untiring staff of workers who cover an area of five hundred square miles in carrying on their important work. The mission, Mosambolahun, was established in 1921 by the Order of the Holy Cross. It is an outpost, situated about half-way between the Sierra Leone railway at Pendembu and our mission at Pendemai, in which so many Churchwomen are interested.

In the Hinterland of Liberia

A hospital with a doctor, a bacteriologist, and a dozen nurses and orderlies bring relief to the sick and combat the dread tropical diseases. Campaigns against yaws and the scourge of small-pox have been undertaken and on one trip 12,000 vaccinations were given by the doctor and his staff. Young men and women are trained to be Christian evangelists to their own people. The spiritual care of more than a hundred communicants and the instruction of more than a hundred for Baptism came in the routine of the work, and it is notable that only two fell away during the year. It is a joyous work of mercy and love to help show God to these unenlightened souls and it is your work and mine for it depends entirely on our voluntary offerings.

OUR CHURCH LIFE is full of difficulty, just as is our secular life. Possibly because, as Dr. Adelaide Case says: "We must go further in our enterprise and vision than the secular world; and also we must look on all problems on the frontier of

Facing Difficulty

this new world as primarily religious and spiritual." One difficulty we are trying to eradicate is a difficulty so many parishes face, namely that of finding women who are willing to lead. Many women are naturally timid and fear to assume responsibility, but with the advantages of summer conferences, normal classes, and training schools, we should have many more ready to face the responsibility and privilege of Christian leadership. Most helpful advice, which we might well apply to preparation for such leadership, is given us by Dr. Bowie in his little book, *The Heroism of the Unheroic* (Abingdon Press) and I would that every woman who feels herself too timid to lead would read it. It will help her to gain strength and faith in herself.

The Catholic and Christian Fact

By W. Norman Pittenger

EVERY DAY thinking men and women become more convinced that what the world needs, and what they need, is an answer to the greatest of all questions: What is life all about? Perhaps they do not always realize it, but at the very heart of their being there is the desire to find some sense, some significant meaning, in this life which seems so disordered, so petty, sometimes so frivolous and inane. And there are all sorts of answers current in the world today. There are theories and philosophies and even Hindu vibration systems, all guaranteed to give us the solution of our problem. And there is the Christian answer.

The Catholic and Christian religion is built, not upon a theory or a philosophy, not upon a pretty story or an ideal, but upon a fact, upon something which really happened in history at a specific time and place, something which has changed the world forever, and something which is still going on. That fact is the answer which the Christian gives when he is asked what life is all about. It is that fact which we commemorate and continue in the central act of Christian worship, the Holy Eucharist: the Word made flesh and dwelling among us.

Eternal God, creator of heaven and earth, the Reality behind and through all this vast and awe-inspiring cosmic system which modern science is revealing to us, and in which our little lives are set; this infinite being has condescended, in His utter humility and love, to come down and dwell among us as a man, to share in our poor life, to show us God right here in our very midst, and finally to give Himself up for us that we through Him might become that which He is to all eternity. Christianity is all about

The signal to the maid, the human birth,
The lesson, and the young Man crucified.

It is built on a solid fact, a real thing.

Indeed, this fact, as St. John Damascene said centuries ago, is the newest and the only really new thing under the sun: that God should deign to visit His people in such unspeakable fullness, and bring them to Himself that they might live in Him and He in them. It took place in the very heart of our human history; it was wrought before men, not in a dark corner; it was a manifestation, an open revelation, which has brought life and love into this dark and mysterious world and has caused a new light, the light of the Incarnate Word, to shine in our hearts, to give us the knowledge of the glory of God.

Christianity offers a fact—and a simple fact. There was nothing very spectacular, as men would regard it, about the advent of Him whom we call the Son of God. He came as a little child, and if we accept Him at all we must accept Him as little children. When the great God of the universe wished to make His special self-disclosure to men, it was not by thunder and lightning, not in fire and storm, but quite simply, very quietly, just as He enters every day into our hearts if we but let Him cross the threshold. The Wise Men following the Star went out seeking a great king: they found only a little baby in His mother's arms. That is why this Christian fact calls forth from us utter and awestruck adoration; for it tells us, as nothing else could,

The terrible, shamefast, frightened, whispered, sweet,
Heart-shattering secret of His way with us.

He who was begotten of the Father's love before all ages, very God of very God, laid aside His heavenly glory and came to us as a little child.

So much modern religion has lost this note of adoration; so much of our Christian thinking has reduced this ineffable mystery to a tidy ethical system. You will hear on every side that Jesus Christ was a great and a good man, a teacher who showed

us the best way to find whatever God there may be, a master of the moral and spiritual life. All that may be true enough, but it is not Christianity. The historic faith, held by the Catholic Church, is a very different thing. To the Christianity of the ages, as someone has remarked, Jesus Christ is not the man who dared to be God, or who pointed the way to God; He is the God who dared to be man, the God who cared enough for us to live here among us, to teach us by His every act the humility and love which are at the heart of Reality, and by that very humility to win our freely offered devotion.

Christianity is a profound thing, but its profundity is its simplicity. Perhaps we overemphasize its theological formulation and lose sight of its real depth. This supreme and full entrance of God into human life is hardly what we should have expected; God should have paralyzed us with a blinding vision of His unspeakable glory. And instead He has come in a very homely way, taking the plain things of life, the stuff of our common humanity, and using it to bring us to Himself by giving Himself to us.

The fact which Christianity offers as an answer to the world's question is a supreme fact and a simple fact. It is also a richly fruitful fact. When God came down to men in His fulness and beauty in Christ, His coming was not without its results. It has had far-reaching effects—in our practical daily life, in our intellectual life, in our moral life, in our spiritual life. For that coming of God in Christ lifted men, as it were, to a new stage of being; it brought about in this world the level of God-in-manhood or the Christ-life. Here we must be very careful lest we deny God's many-graded self-disclosure and activity apart from our blessed Lord; He is manifested throughout the natural world and throughout human history; there were many men who lived with Him before Christ's advent, and there are many today who live close to Him apart from Christ. The same God who was incarnate at Bethlehem has ever been with men: He is the light which lightens every man coming into the world. He has always been coming down to us, entering into our life and work. Indeed, if this were not true, God's supreme and specially full coming in Christ would have no real meaning for us, since we could never hope to understand it even a little. And yet when our Lord did come, when God's Incarnation was completely actualized, there was brought into the world a stream of divine power which has lifted men up to God in a unique way, a new and living way to the Father.

Because that is so, we have strength to live as God would have us live, we have power to come closer and ever closer to Him, we have the right to see the whole of this glorious and terrible universe, the whole of human history, the whole of human life, as the sacramental and incarnational means for His self-revelation. That is the richness and the fertility of the fact of Bethlehem and Calvary. For Christians the world is suffused with a Palestinian glow. We see it in the light of that burning center of God's loving revelation to His creatures: it is a world expressing in differing degree and with varying intensity, the nature and purpose of that one eternal Reality whose central and normative self-disclosure is in the God-Man Jesus Christ.

THE CHRISTIAN fact is not only richly fruitful; it is a continuing fact. For God did not come to us in Christ just for a space of days; He came to be with us and in us forever. By that special coming and as the focus of that new God-in-manhood effected by Christ, there came into being the Holy Catholic Church. And the Holy Catholic Church is nothing less than the extension down through the ages of the divine-human life of Christ among men, the God-Man still with us. This blessed company of all faithful people, to which we were joined at our

baptism, is much more than a group of well-intentioned persons seriously seeking for a better way of life; it is not an ethical culture society, nor a mutual admiration club; it is the Body of Christ, the means by which He still lives and works in the world. It is a divine organism, and in the most real of real senses, its inner and true identity is none other than that of Incarnate God.

Incorporated in the extended humanity of Christ which centers in the Church, we are partakers of the divine nature, of that same God who for us men and for our salvation came down from heaven and was born more than 1900 years ago. But that is not all. God has given us, of His infinite love and mercy, special means by which we may receive that new life and power which He came into the world to give to men. We call these means the sacraments—simple and ordinary material things which are taken and used by Him to convey His fulness to His struggling and feeble human children. Chief among them is the Holy Eucharist, that blessed sacrament of God's out-reaching love, where in a very real but very mysterious way, common bread and wine are transformed by a divine Presence and become charged with the new significance of the risen and regnant Christ. As we come in faith and humility to receive the gift, God strengthens us with His own life, so that we may go out and serve Him in our fellow men. In this sacrament, God Incarnate is present verily and indeed. Here we may offer up to God a perfect sacrifice of praise and thanksgiving; here God holds high festival with men.

Of course we know that this is not the only way in which God comes into our being and binds us to Himself. As the great medieval saint and theologian Thomas Aquinas said, Deity is not bound by sacraments; and we must never forget that Christians and non-Christians to whom these special sacramental means of grace are not available, either by their ignorance of them or by their sincere inability to understand their profound meaning and so to use them regularly, are none the less recipients of God's grace and touch Him through a million other sacramental means. Often they walk closer with Him than many of us who call ourselves Catholics; we all know that this is so, and it is or should be our greatest shame. But the sacraments *are* given to us for our use, they *do* focus the divine gift of grace, they *are* generally necessary to salvation. We can never afford to neglect them; but we must use them carefully, reverently, humbly, and above all unselfishly.

Catholic Christianity tells the world, in answer to its great question, that the meaning of life is here with us. Its gospel is that the God whom we worship is so great that the heaven of heavens cannot contain Him, and yet so small that He can come down and live among us, so humble that He can enter our poor hearts and dwell there forever. In the presence of so great a mystery we must ever keep a reverent and adoring silence.

Catholicism proclaims a gospel in the light of which our human life and the natural world becomes radiant; it turns all our sunsets into a glorious sunrise. It offers to men a fact: a supreme, simple, richly fruitful, continuing fact: God manifest in the flesh, Emmanuel, God with us. And Catholicism tells us that we may share in the fact and so find that it is true. Saints and scholars, rich and poor, wise and simple, old men and little children, folk of every race and nation and age, bear their witness that this fact is the only thing that gives lasting joy and peace. Are we willing, humbly, gratefully, to unite ourselves with this great company and with them learn, slowly and painfully perhaps, but none the less surely, that God in Christ reconciles the world unto himself?

HIS SPIRIT

*HIS spirit, whetted on adversity,
Became a knife
Keen enough to challenge agony
To yield him life.*

DOROTHY LEE RICHARDSON.

The Challenge of Existing Conditions

By the Rt. Rev. J. M. Francis, D.D.

Bishop of Indianapolis

THE PRIMARY ISSUE to be faced is not economic; it belongs in another category. The humiliating fact which the transactions of recent years have made clear is that high standards of honesty and integrity, of justice, and regard for human rights, have not prevailed; that avarice and greed and self-seeking have in large measure dominated social, political, and commercial life. These are effects, not causes. They have brought loss and distress, they have shattered confidence, they have aroused and deepened animosities, and have resulted in chaos, but the underlying cause has been the elimination of God from the transactions of daily life, the disregard of things which the idea of God connotes.

God is good, God is loving, God is pure, God is just, God is the unifying power of the world. The Fatherhood of God, who has made of one blood all nations of men to dwell on the face of the whole earth, brings us all together in a united family; the brotherhood of man compels that recognition of equal human rights which produces justice, fair dealing, sympathetic consideration. The tendency today is to cast aside ideals, to blaze a new course for life. This, we are told, is the attitude of youth. When ideals are thrown into the discard, life becomes a question mark, it has no goal it is trying to attain. Recovery—not simply material betterment—will never be realized until God holds His rightful place in our minds and hearts. This is the expressed judgment of many of our best minds and most thoughtful people.

Existing conditions are a personal and corporate challenge to us. We are professed believers in God and members of the Christian Church. The Church is not a voluntary association. It is that divine organism created by Christ to maintain and set forward the purposes of God for His creation. Whether the Church gives its witness and radiates its light depends upon every individual who is a member of it. The Church is a body—"the Body of Christ," St. Paul designates it—and a body functions through its members. This is true of the spiritual as of the natural body. Am I contributing my quota to the life of the body? is the question demanding an answer from each of us. Surely we may assume from the fact of our membership that we believe the Church has value. We presumably believe that it serves a useful and necessary purpose. During its existence, kingdoms have risen and waned, monarchies have fallen.

The Church has maintained a continuous life and an unchanging purpose. Its function is spiritual. Whatever of failure there has been has resulted from a departure from its function, a mingling of the material with the spiritual, and often with undue emphasis on the material. For example, some of the methods of raising money for the support of the Church have lowered it in the eyes of the people. Better far to reduce expenditures than to adopt such measures. If Christians are unwilling to give of their substance, according to their means, for the cause of Christ, their realization of the value of the Christian Gospel, for themselves and for the world, would seem to be very inadequate and meagre. The sacrifice of Christ opened the way of salvation. If we, His professed followers, shrink from sacrifice in His cause, we estop the progress of His Kingdom and thwart His purpose. The sacrifices to be made must be corporate as well as personal. A congregation which spends its income chiefly for itself in providing the accessories of an attractive service, without conscientious regard for its larger responsibilities for the evangelization of the world, cannot be a true exponent of the spirit of Him who declared that He came "not to be ministered unto but to minister."

THE SELF-CENTERED soul will never know peace. Until we have turned our eyes away from ourselves to God we shall not even know the beginning of peace.—Rev. Frank L. Vernon, D.D.

The New Cuba

By the Rev. Frank Stanford Persons, II

Rector of All Saints' Church, Guantánamo, Cuba

THE VOLCANIC temperament of the Cuban people, after a number of picturesque but no less dangerous eruptions, has at last settled down to a comparatively quiet and not unsteady boiling—one might almost say a simmering, and a constructive simmering, too. Here and there things are getting done. Several times the lava flowed dangerously to the Left but it is now solidifying in such a way as to make a solid foundation for the building of better things.

Colonel—he prefers the title Doctor, which is good, for the long-suffering island is in need of the quiet, firm hand of an experienced general physician after the wild experiments in radical surgery on the part of his predecessor—Mendieta has the confidence of his own people and of the neighboring countries. A strong, kindly, disinterested patriot, conservatively progressive, he has had the good sense to surround himself with an able cabinet. With the continued coöperation of the people and the absolutely indispensable help of the United States the stricken island will, slowly but surely, get on its feet.

One hopeful example is illuminating. In June last when we left the inland city of Camagüey we left an almost hopeless, fearful people. Gloomy streets with several vacant stores on almost every block, business at a standstill, storekeepers afraid to stock up because of possible mobs of starving people, mysterious arrests and assassinations, hospitals without proper food, medicines, or equipment, schools closed and the students in politics; while the general public, living on rumors because newspapers were suspended, was almost hysterical. Two weeks ago I entered Camagüey just after nightfall. The streets were brightly lighted and filled with people; restaurants, cafes, and movie houses were comfortably full; schools, I found next day, were crowded, stores were doing a fair business and there was an unmistakable lightness of heart and cheerfulness manifest everywhere. There are many people out of work and many are practically starving; the streets still have their generous quota of pathetic-looking mendicants, but the tide has clearly changed and most people believe that the worst—and only those who live here can know what that worst has been—is over.

Not only Mendieta, but the larger part of all classes are solidly behind the President and thoughtful Cubans feel that, at least for the present, individual and party interests must be subordinated to the good of the whole if the country is to be saved.

Nor is gratitude lacking on the part of the people for the long list of real patriots who have given of their best, often even their lives, in the cause of liberty, and for those sympathetic and understanding friends of neighboring nations who have so patiently labored toward the solution of what seemed almost insoluble problems. Former Ambassador Sumner Welles, Mr. Caffery, President Roosevelt, and even Cordell Hull will long be enshrined in the hearts of the Cuban people.

There does exist, in some places, an undeniable anti-Americanism which parades under the obsolete name "anti-imperialism." It is the fruit of indiscriminate, wholesale blame of a whole people for the ruthless exploitation on the part of the few, mixed in the bowl of ignorance (for the masses have had few educational opportunities) and stirred by unscrupulous politicians and radical leaders "whose god is their belly and whose end is destruction." But there is relatively no more real anti-Americanism among the Cuban people than there is anti-Cuban feeling on the part of some resident Americans who persistently refuse to recognize any standards save their own and, knowing little of the Spanish language, background, and ideals, simply resent what they will not or cannot understand. Ignorance and prejudice always make a bad mixture.

But we are thinking of Cuba from the standpoint of the Church, and more explicitly the Episcopal Church. The campaign

begun by *Rethinking Missions* has done much good and considerable harm to missions everywhere. Any criticism, however harsh and unjust—and it was not all of this stripe—should be acceptable, if not precisely welcome, to the missionary in the field. We need constant, constructive criticism as we need new methods and fresh points of view if we are to deal effectively with an ever-changing problem. We also *must* maintain continuous and vital contact with the one great Source of Inspiration. However, amid the welter of discussion on the usefulness and advisability of Latin American missions, amid the thick fogs of doubt and uncertainty, the ancient test of "by their fruits" still holds true.

Aside from the question of competing with Rome in what some feel—on what grounds is beyond the comprehension of this humble worker—is inherently Roman territory, if the Episcopal Church is accomplishing anything worthwhile for Cuba and the Cuban people, if she is contributing something which these people need, welcome, and appreciate, that seems at least to some of us ample justification of the Church's Mission. Experimentally, we know that there is no need of any competition. There is entirely too much work to be done in a big and constantly expanding field with annually decreasing financial means. Yet somehow despite these "cuts" in apportionment, things are getting done.

It was during these "depression years" that the new church and school were built in Camagüey. Amid the old, quaint, and declining churches in this most Spanish of the island's towns, the quietly beautiful, unostentatious church and the modern, scientifically designed and equipped school make a definite and valuable contribution to the life of the town. The young, energetic, and exceptionally qualified director, Paul A. Tate, has annually increased the attendance, adopted and adapted new ideas and methods until a prominent judge, member of one of the oldest and best island families recently said to the writer: "I consider this the best school in the city, one of the best in Cuba." And Cuba has *some* good schools. There is a small shop for manual training newly opened and it is most popular among the boys. Mrs. Tate is giving her time without salary in the teaching of practical arts and handwork.

In Morón there is an attractive and beautifully kept school under the capable and enthusiastic wife of the Rev. Ramón C. Moreno, just another example of large achievement with limited equipment. There are several good Church schools, all full and carrying on on the narrowest of financial margins.

FUTURE CUBAN LEADERS will, I believe, more than justify the spiritual side of the Church's work, although such results cannot be tabulated. Everywhere the physical results—as after the cyclone in November, 1932, when the Church so actively ministered to immediate and desperate needs and won undying gratitude—show for themselves.

The teachers and clergy have accepted salary reductions and adapted their living standards accordingly, as have clergy and people the world over.

With a country and a people on the upgrade, enviable opportunities in good building sites and other construction factors, a critical need of expansion if the Church is to assume her rightful place in leadership and service, sound business policy and common sense would say: "Go forward." But the burdens increase as the income decreases and it is just here that I feel that *Rethinking Missions* has done much to cut off the needed money and dry up, physically and spiritually, many a potential source of supply. There are too many evidences to the contrary for us to blame it all on "depression." What the Church needs now is "Rethinking" Givers to Missions.

Meanwhile, people are crying for bread and our Bishop cannot even offer them a stone.

Books of the Day

Rev. William H. Dunphy
Editor



THE NATURE OF RELIGION. By Georg Wobbermin. University of Göttingen. Translated by Theophil Menzel and Daniel S. Robinson. New York. Crowell. Pp. xiv, 396. \$3.50.

DR. WOBBERMIN, in this monumental work, approaches the question of the nature of religion—and indirectly of the truth of religion—by the religio-psychological method, which he expounds in a striking and profound manner. He presents some devastating criticisms of Professor Leuba's psychology of religion—which in treating religion purely as a phase of human psychology life and ignoring that objective reference and relationship without which it could not exist, really begs the whole question. There is a valuable discussion of Frazer's theory of magic, of Freud's explanation of religion—which "explains" the God-concept by the deification of the totem-animal, as Uncle Braesig explained poverty by the existence of the poor—of Christian Science, which the author apparently regards as a kind of modern magic—and of various types of Theosophy, of totemism, of the views of Haeckel, Ostwald, Feuerbach, and Marx on the subject of religion, and of Vaihinger's *Als Ob* philosophy (which Dr. Wobbermin thinks, curiously enough, akin to the dualism of Scholastic thought!), of Buddhism, of primitive monotheism, and of Barth and Brunner's theology.

In attempting to define the intrinsic nature of religion, the author returns to Schleiermacher, whom he expounds and defends at some length. He refutes the general assumption that Schleiermacher's view was anthropocentric—his definition of religion as "the perception and feeling of the Universe" is at variance with this assumption, and the feeling (*i.e.*, the immediate awareness) of *absolute* dependence carries us far beyond the whole phenomenal world. Dr. Wobbermin recasts the theory of Schleiermacher, and supplements it, in order to meet the objections commonly alleged against it. He arrives at the following result: "The nature of religion is the relationship of man to an overworld in which he believes and of which he has intimations in his faith, in whose shelter he knows himself to be secure, and which is the goal of his heart's most ardent yearning. The inmost essence of religion resides, then, in the surmising and believing relationship to a reality which, in its essential nature and intrinsic value, is to be characterized, over against the finite, space-time, sense-world, as an overworld. This relationship reflects itself in the feeling trinity—the feeling of dependence, the feeling of security, and the feeling of ardent yearning. The feeling of dependence is the fundamental religious feeling and it allows itself to be differentiated into the two polar opposite and conflicting feelings of security and ardent yearning, in order that it may overcome this oppositeness. The state of tension which exists between the feeling of security and ardent yearning includes the final tendency: striving for blessedness and consciousness of duty." The latter factors are added by the author, though they are, perhaps, implicit in Schleiermacher's theory.

The handling of the relations between religion and science, and between religion and culture is suggestive, and the treatment of the relation of religion and magic—which involve diametrically opposite attitudes toward that overworld in which they both believe—is excellent. While the overworld of religion is not always conceived of as personal, yet there is always (even in primitive religion and original Buddhism) a tendency toward a personalist conception. There is a penetrating criticism of the illusionistic theories of religion. The author reaches the conclusion that religion, while not a rational necessity, at least does not contradict but is quite in harmony with the findings of reason.

Dr. Wobbermin perhaps is unduly optimistic regarding the religious capacities of the natural man. There is surely some weight in Brunner's reminder that Christ did not point to a door in each man's soul, opening upon God, but said "I am the door." At times he assumes too readily the substantial inerrancy of the

Kantian philosophy and of Luther's undeniable religious insight. Finally it is to be feared that the writer's involved, typically Germanic style may deter many—to their own grievous loss—from following the oftentimes dusty trails to the treasures of thought which he offers in such rich abundance. W. H. D.

IN *The Achievement of Nazareth*, by C. D. Hoste (Longmans, pp. 251, \$2.00) we have a convincing portrait of the eternal Son of God, in the days of His earthly life, facing truly human problems and finding for them the divine solutions, and passing on to us, in His Body the Church, His own secret and the power of His victorious life. The treatment of the Transfiguration is particularly suggestive. *The Christ of the Christian Faith*, by W. Douglas Mackenzie (Macmillan, pp. 304, \$2.00) is a valuable study of our Lord's consciousness, and Person, of His relation to the historic Church and to man's moral regeneration, and of Apostolic Christology. There is an interesting treatment of the relation of faith to history, and a clear recognition that "we cannot separate the consciousness of Jesus, as Son of God and Christ, from the experience of the Christian community. From the beginning these are coefficients. Modern critical scholarship by its very failures has proved that the true story of Jesus of Nazareth cannot be told by an unbeliever." *The Original Jesus*, by Otto Borchert (translated by L. M. Stalker), is a popular, but by no means unscholarly, study of the life of our Lord, as portrayed in the Gospels. The reader will be struck by the astounding character and personality of the Christ and the impossibility of accounting for Him in purely human terms. The work is published by Macmillan (pp. 480, \$3.50).

SERMON OUTLINES FOR THE CHURCH'S YEAR, by Marcus Donovan and C. T. Kirtland (Morehouse, \$1.60), will appeal to those who find the use of other people's sermon outlines helpful. Others may find in them suggestions for their own meditations. *Yea and Nay*, by G. H. Clayton (Morehouse, \$1.00), contains some straight from the shoulder preaching on Discipleship, and on such time-honored excuses as "We are all going the same way," "I have never done anyone any harm," "It's human nature," "Everybody does it," etc. *Discipleship*, by Leslie D. Weatherhead (Abingdon, \$1.00), deals helpfully with such topics as Surrender, Sharing, Guidance, Witness, and the like. Though the titles are borrowed from the catchwords of the Groupists, the book itself is not a book on the Group Movement, and the writer has his own approach.

GENERAL SMEDLEY BUTLER has had an adventurous career from his sixteenth year onward which Lowell Thomas has vividly recounted for us in *Old Gimlet Eye* (New York: Farrar & Rinehart, \$2.75). Those who enjoy a good story well told will get a lot of enjoyment out of this picturesque narrative.

Henry VIII lends himself to almost unlimited treatment both as a subject of history and as material for fiction. The latest contribution in the former field is Frederick Chamberlain's *The Private Character of Henry VIII* (New York: Ives Washburn, \$3.75). Chamberlain, who writes both as a biographer and as a historian delving into the original records of the period, has uncovered material which gives to us the true personality of this robust, pleasure-loving monarch in the same way that he portrayed his famous daughter. Moreover, he paints a picture of the England of that day in all its glamor and squalor, its unmoral candor, its boisterous effrontery. He shows the effect this background had on Henry, a boy of 16, dropped suddenly upon one of the most important thrones of the world. Handicapped by fawning ladies and self-seeking advisors he was able, nevertheless, by sheer faith in himself and natural ability to become one of England's greatest kings.

Writing with his usual facility and lucidity, Lyman P. Powell in his new book, *The Better Part* (Bobbs, Merrill, \$1.50), writes of what he happily terms a spiritualized democracy which he believes is "on the way." It knocks on every door. It is a Christianity made up of men and women into whose lives the Christian essentials have emerged, who live every day a personal religion, share every day, with all who need, "the better part." The volume is an interesting one, but it represents, or perhaps I should say, reflects the views of the Federal Council of Churches more than it does those of his own Church. C. R. W.

NEWS OF THE CHURCH

NATIONAL COUNCIL NEEDS \$1,000,000

Bishop Jones Given Right to House Seat

Presiding Bishop Issues New Ruling
in Case of Pacifist Denied Place
Since 1918

MILWAUKEE—A ruling by the Presiding Bishop has restored to the Rt. Rev. Paul Jones, D.D., former Bishop of Utah, the right to a seat in the House of Bishops.

This right has been denied him since 1918, when he resigned his missionary district owing to a clash with his council of advice over his pacifistic views.

Bishop Perry bases his ruling on an interpretation of Article I, Section 2, of the Constitution of the Church as specifying only the qualifications for voting in the House of Bishops, and not as denying membership to any bishop who has resigned for reasons other than those specified therein. Although Bishop Jones will hereafter have the right to sit in the House, he will be one of 18 bishops not entitled to vote.

The case was reviewed by the Presiding Bishop at the request of the editor of *THE LIVING CHURCH* and the *Living Church Annual*.

Christian Social Ethics School

Session from June 26th to July 6th

NEW YORK—The School of Christian Social Ethics will be held again this year as a part of the Wellesley Conference, from June 26th to July 6th.

The Rev. Norman Nash of the Episcopal Theological School is dean. Lecturers include Spencer Miller, Jr., of the National Council; the Rev. Charles Taylor of the Episcopal Theological School; Miss Vida Scudder, the Rev. Joseph Fletcher, and the Rev. William B. Spofford, executive secretary of the Church League for Industrial Democracy and managing editor of the *Witness*.

American Women in Rome Assist in Church's Work

NEW YORK—A check for \$100 has come to the National Council from the Woman's Auxiliary of the American Church of St. Paul in Rome. These women do what they can to relieve distress among the dreadfully poor at their very doors, but they wanted also to have this share in the general work of the Church in the world.

Abolition of Chain Gang Sought by Georgia Bishop

SAVANNAH, GA.—Bishop Reese of Georgia recently prepared a statement for the local press appealing to the people to give thought and consideration toward a letter to be sent out by a number of ministers and others from different points in the South seeking the abolition of the chain gang as a means of punishment of law violaters in the South. The letter arraigns the present chain gang system of the country and asks that there be a campaign looking toward the abolition of this type of punishment.

Fr. Burton, Superior, S.S.J.E., Reaches China

HANKOW, CHINA—Following a busy time in Honolulu, and a visit to Japan for the establishment of the Religious Life for men of the Anglican communion in that country, the Rev. Fr. Spence Burton, Superior, S.S.J.E., was met at Shanghai by the Rev. Robert E. Wood, and escorted by him up the Yangtse River to Hankow. A day's stop-over was made in Wuhu to allow for a glimpse at the large and useful work of the Sisters of the Transfiguration in that station.

In Wuchang Fr. Burton conducted a day of retreat in the beautiful little chapel of Central China College, and the 50 foreigners and English-speaking Chinese who were privileged to make the retreat were unanimous in their appreciation.

Fr. Burton was the preacher January 21st at High Mass in St. Michael's Church, Wuchang, and the following day addressed the Hankow foreign staff.

Owego, N. Y., Church Observing 100th Anniversary of Founding

OWEGO, N. Y.—The 100th anniversary of St. Paul's parish here is being observed this year with a series of monthly events.

The Rev. Beecher M. Rutledge, rector, preached the anniversary sermon February 11th. The anniversary dinner at the parish house February 10th was attended by 150 persons. A chalice and paten of gold, silver, and precious stones, are being made and will be placed in the church as permanent memorials of the centenary.

Bishop of Quincy Observes Anniversary

QUINCY, ILL.—Bishop Fawcett of Quincy celebrated the 30th anniversary of his consecration January 20th.

Unbalanced Budget In View for 1934

Presiding Bishop Takes Leadership
in Appeal to Church's Membership
for Needed Funds

NEW YORK—The National Council needs \$1,000,000 to balance the provisional budget for 1934 and to absorb the deficit for 1933.

When the National Council met February 21st and 22d, it heard a report from Dr. Lewis B. Franklin, treasurer, to the effect that the expenses for 1933 would exceed receipts by about \$530,000. And the budget for 1934 is \$500,000 in excess of the income indicated in 1934.

PRIMATE TAKES LEAD

The Presiding Bishop has been called upon to take the leadership in appealing on behalf of the National Council to the whole communicant strength of the Church for \$1,000,000, payable between now and the time of General Convention. This amounts to about \$1 per communicant. All subscriptions up to the first \$500,000 are to be applicable to the 1934 budget. Execution of detailed plans was referred to the Field Department.

FURTHER CUTS OF \$100,000

The indicated deficit for 1934 was brought down to \$500,000 only after the Council had decided upon further cuts totalling over \$100,000. These cuts include: \$18,000 in Church Missions House (in addition to a cut of \$30,000 previously made); \$40,000 in fields administered by the Domestic Missions Department; and \$57,000 in fields administered by the Foreign Missions Department. It was decided that this reduction should be as far as possible not by percentage cut on all the work but by elimination of less important specific items. The president of the Council and the two vice presidents were authorized to determine in consultation with heads of departments concerned

Congregationalists Praise Church-Wide Endeavor

NEW YORK—A group of Congregational ministers who are associated with one of the Episcopal Church clergy in Ohio have been discussing with him the Church-Wide Endeavor and have requested copies of the literature. They report that it contains the kind of message they have long wanted.

and with the bishops in the field where these cuts should be taken.

STATEMENT ISSUED

Further details, together with the action taken by the National Council, are embodied in the following statement:

"The missionary work of this Church, at home and abroad, is in great jeopardy. We have just voted to cut another \$100,000 from our budget, but we cannot maintain even this present reduced program without more money. We cannot, even if we would, withdraw from hard-won fields without heavy losses. And were we to vote to abandon them the assets which they represent in tangible properties alone would be liquidated only over a very extensive period. The provision for our personnel would present an even greater problem. The financial relief would not be immediate.

"A mandate of General Convention (Canon 59) lays upon the National Council the duties of 'prosecuting' not of prostrating the missionary work of the Church. That mandate comes through the General Convention from the Divine Head of the Church itself.

"Another mandate instructs the National Council to 'adjust actual appropriations' for 'such work to an amount not to exceed the total income.'

SEEKS TO OBEY MANDATES

"The National Council seeks to obey both of these mandates. It seeks to prosecute the work on a balanced budget. It cannot, however, control that largest part of the income which is provided by the expectancies of the various dioceses and missionary jurisdictions. That income today has fallen to a sum which simply cannot be adjusted even to our present program which is today 35 per cent lower than that adopted by the General Convention of 1931.

"If we are to obey the mandate of General Convention and balance our budget for 1934 we must at once have assurances of at least \$500,000 more payable during the current year.

"If this be not done there remain but two alternatives: first to obey the first mandate of General Convention by disobeying the other; *viz.*, to proceed to prosecute the missionary work and to do it on a large deficit (borrowed money); or

"Second, to obey the second mandate of General Convention by disregarding the other: *viz.*, sternly to balance our budget and thereby to wreck the structure of the Church's missionary work by wholesale abandonment of fields built up during the past 100 years.

"The first alternative creates an obligation which we are instructed not to create. The second alternative works irreparable damage and unthinkable waste of investment in property, buildings, and human lives. *The first alternative is bad business. The second alternative is both bad business and bad Christian statesmanship.*

"The National Council can give its assent to neither of these alternatives. It believes in the wisdom of the whole Church as expressed in both mandates of the General Convention. It desires both to prosecute the work of the Church in the present fields and to do so upon a balanced budget. And it believes this desire expresses the mind and will of the Church.

TURNS TO WHOLE CHURCH

"The National Council therefore turns to the whole Church in the confidence that the Church will insist that the missionary work of the Church be not shattered, and that it will provide the necessary funds, at least \$500,000, to balance the budget for 1934.

Former Bishop of Bloemfontein Offered Church Union Presidency

LONDON—The Rt. Rev. Arthur Chandler, formerly Bishop of Bloemfontein, and now rector of Bentley, Hampshire, has been invited to accept the presidency of the newly-formed Church Union during the transitional period of the amalgamation of the English Church Union and the Anglo-Catholic Congress, of which latter body he was the president. The question of electing a new president to succeed the late Lord Halifax will not be raised until the first annual meeting next year.

The Bishop of Gibraltar will be a member of the Anglo-Catholic cruising party which is to visit Rome, Malaga, and Tangier, from April 17th to May 3d. The intention of the cruise is to spend two weeks away from ordinary surroundings, to deepen personal religion, and to study some of the problems of the Church.

"It should be frankly stated again that at the end of 1933 we had a deficit of \$530,000 accumulated during that year. But it should also be recognized that this deficit did not arise from a failure to obey the instructions of the General Convention. At the first meeting of the National Council in 1933 the appropriations for the year were fixed at an amount not exceeding: (1) the total income from diocesan expectancies, (2) plus amounts expected from other sources.

"The deficit was created by failure in both of these categories.

"Dioceses failed to pay expectancies in the sum of \$132,870. The supplementary appeal failed to reach the expected total by \$122,395. The income from legacies, interest on trust funds, and miscellaneous sources hitherto reliable failed in the total of \$195,538. In addition the operating expenses due largely to the devaluation of the American dollar were in excess of the estimate \$79,000. This totals \$529,801.

"It can clearly be seen that the major part of this deficit arose from causes which no one could foresee, the moratorium in banks coincident with our supplementary appeal, the shrinkage in income from invested funds, and the depreciation of the dollar in foreign exchange. Nevertheless the deficit is there, and it must be wiped out.

MUST NOT ADD TO DEFICIT

"We must not add to that deficit another \$500,000 for the year 1934. To do so would be to bring to the General Convention a total deficit of \$1,000,000, and to invite further embarrassment in 1935.

"The National Council believes that we should make every effort to go to General Convention with no deficit and with our missionary work both at home and abroad, however let and hindered by necessary economies, still structurally sound and ready to advance when the times warrant advance.

"To that end the National Council now informs the Church of the situation, and calls upon every bishop, every priest, every layman, and laywoman of the Church, to enable the National Council to fulfill the instruction of the General Convention to balance our budget for 1934, and to absorb the deficit of 1933.

RESOLUTIONS ADOPTED

"And to that end the National Council adopts the following resolutions:

"I. WHEREAS: Under instructions of the General Convention the National Council is

bound to prosecute the missionary work of the Church; and,

"WHEREAS: Under instructions of the General Convention it is bound to balance its budget; and

"WHEREAS: The present expected resources from all sources applicable to the budget of 1934 are \$500,000 less than the minimum expenses necessary to prosecute the missionary work the Church has committed to it:

"BE IT RESOLVED: That the Church in its several dioceses and missionary jurisdictions be hereby informed that the National Council is this day adopting a provisional budget which fails to balance by the sum of \$500,000, awaiting such advices from the several dioceses and missionary jurisdictions as shall determine whether we must be forced to make such further and radical adjustments as shall imperil or even destroy our work in great and valuable fields of service.

"II. WHEREAS: The National Council is confident that the people of this Church will neither give their assent to the destruction or abandonment of present existing valuable work, nor to the abandonment of the pay-as-you-go principle, but will rather, when once informed of the existing situation, meet the emergency with heroic and sacrificial offerings; and

"WHEREAS: The sum needed is \$1,000,000 to balance the budget for 1934 and to absorb the deficit for 1933, a sum equal to about \$1 per communicant:

"BE IT RESOLVED: That the President of the Council be requested to make an appeal on behalf of the National Council to the whole communicant strength of the Church for the sum of \$1,000,000 payable between now and the time of General Convention, it being understood that all subscriptions up to the first \$500,000 be applicable to the 1934 budget."

LOYAL SUPPORT PRAISED

After the close of the Council meeting, the Presiding Bishop said:

"In the midst of our financial problems we must not be blind to the loyal support rendered the missionary work of the Church by our people as evidenced by gifts in 1933 of more than \$1,250,000, and pledges for about the same amount for 1934. Neither must we be blind to the fact of the inherent soundness of the Church's enterprise as evidenced by physical structures scattered throughout the world carrying on their work today as effectively as ever, and almost completely without debt, nor to the fact that we have as our greatest asset a loyal body of 3,000 missionaries all of whom have been kept at their posts in spite of diminishing resources.

"Never before in the history of the Church was there greater opportunity for the spread of the Gospel, and never before has the Church been better prepared to take advantage of the opportunity.

"No temporary financial difficulty must be allowed to endanger this great enterprise built up through the past century. I have faith that the Church will respond to any call that may be issued."

ONLY ONE APPOINTMENT

With one exception all appointments of new workers were deferred until the April meeting of the Council. To complete a plan previously arranged with the Department of Religious Education, a secretary for Church schools was elected. This is the Rev. Vernon Cochrane McMaster, now rector of St. Andrew's Church, Birmingham, Ala., and chairman of the diocesan religious education department. He has specialized in Church school work and is

believed by all who know him to be a man of exceptional fitness and value for this position. He is a graduate of Kenyon College and Bexley Hall, and has had 16 years' experience in parish work in Alabama.

Deferring missionary appointments until the April meeting will, the Council feels, give the missionary bishops opportunity to absorb a part of their additional cut by relinquishing these appointments for the present, if they think it wise to do so, even though these vacancies already existing in their staff go unfilled.

The work of evaluating the missionary work at home and abroad, begun by Bishop Burleson, has been continued since his death by Dr. Franklin. Dr. Franklin asked that it might be delegated to a committee, which was appointed as follows: Bishop Sherrill of Massachusetts, chairman, the Rev. Dr. Karl M. Block, William R. Castle, Walter Kidde, and William G. Peterkin.

Bishop Manning Loses Friend In Death of King of Belgium

NEW YORK—The tragic death of King Albert of Belgium came as a personal sorrow to Bishop Manning of New York. In mentioning it, the Bishop said that he felt that he had lost a kind and gracious friend. At the time of Dr. Manning's election as Bishop of New York, King Albert wrote a personal letter, expressing his good wishes.

Prior to this time, Dr. Manning had received from King Albert the Order of the Crown, in recognition of his devoted services to Belgium. Only five years ago, the King sent a beautiful plaque to the Bishop for the Cathedral of St. John the Divine. This plaque now hangs in the Chapel of St. Martin of Tours, together with two ancient Flemish lanterns, presented by the Belgian government.

Chicagans Honor Washington

CHICAGO—Church youth was urged to emulate George Washington, Churchman and patriot, by Henry P. Chandler, Chicago attorney, speaking before the third annual George Washington Birthday celebration of men and boys of the diocese February 22d. The celebration, as in past years, centered in a corporate Communion of the men and boys at St. James' Church. Bishop McElwain of Minnesota was the celebrant, assisted by the Rev. Messrs. E. S. White, J. R. Pickells, and T. J. M. Van Duyne. Immediately following the service, the group had breakfast together at Lawson Y. M. C. A. where Mr. Chandler was the principal speaker. More than 200 were present at the service.

Quiet Hour for Albany Clergy

ALBANY, N. Y.—The Rev. Albert Edward Baker, visiting lecturer from York, England, at Berkeley Divinity School, conducted a quiet hour for the clergy of the diocese of Albany at the Cathedral of All Saints February 16th. About 50 of the priests were in attendance. Following the meditations, they were guests of Bishop Oldham of Albany at luncheon in the cathedral house.

West Virginia Vestry Uses Unique Program to Raise Parish Meeting Attendance

MORGANTOWN, W. VA.—For several years Trinity Church has met with difficulty in working up representative interest in the annual parish meeting. In order to widen the interest this year a varied program was instituted. The meeting, carried out entirely by the vestry, consisted of the usual business meeting; short talks by the two oldest vestrymen on Looking Backward; talks by the youngest vestrymen on Looking Elsewhere; a motion picture of the Sunday school and congregation leaving church after their respective services entitled Seeing Ourselves. This unique program attracted three times as many parishioners as any annual meeting in the past four years.

Bishop Littell Reports Confirmations Increase

HONOLULU, T. H.—Bishop Littell, in his report to the annual convocation of the missionary district of Honolulu, announced 280 confirmations, the largest number of any year during his four years as Bishop of Honolulu. The convocation met February 2d to 7th in St. Andrew's Cathedral.

The Rev. E. Tanner Brown of St. Clement's Church, Honolulu, was elected clerical deputy to the General Convention. Canon James F. Kieb, D.D., of St. Elizabeth's Church, Honolulu, was chosen alternate. H. D. Sloggett, of Lihue, Kauai, was elected lay deputy, and Dr. James A. Morgan, Honolulu, alternate.

Bishop Gribbin Presides at Convention

LENOIR, N. C.—Bishop Gribbin, new diocesan, presided at the convention of Western North Carolina in St. James' Church here February 6th and 7th. The Bishop preached on the Church-Wide Endeavor.

During 1933, the treasurer reported, the diocese gave for its missionary work, expenses, and general missions the sum of \$10,442. The Woman's Auxiliary raised for all purposes about \$11,000.

San Joaquin W. A. Delegates

FRESNO, CALIF.—Delegates to the national convention, elected recently by the diocesan Woman's Auxiliary, are:

Mrs. Seth C. Hawley, Stockton; Mrs. Montgomery Thomas, Fresno; Mrs. J. Benson Wrenn, Bakersfield; Mrs. Charles C. Rumble, Porterville; Mrs. Charles E. Wakefield, Jr., Bakersfield. Alternates: Mrs. Louis C. Sanford, Fresno; Mrs. C. F. English, Stockton; Mrs. Charles H. Powell, Porterville; Mrs. W. E. Patrick, Bakersfield; Mrs. J. E. Conklin, Acampo.

Bishop of Atlanta Confirms 29

COLUMBUS, GA.—Bishop Mikell of Atlanta paid his annual visit to Trinity Church here February 4th, preached to a large congregation, confirmed 29 persons, 20 of whom were adults, and was celebrant at Holy Communion. The Rev. Geoffrey C. Hinshelwood is rector.

Mary van Kleeck Presents Program

Vice President of C.L.I.D. Main
Speaker at Annual Meeting in
Boston Cathedral

BOSTON—Mary van Kleeck, director of industrial studies of the Russell Sage Foundation and vice president of the Church League for Industrial Democracy, was the headliner at the annual meeting of the C. L. I. D., held at St. Paul's Cathedral here February 22d.

The subject assigned to her was The Economic Basis of Christian Brotherhood, which she promptly changed to A Program for the Privileged since she insisted that the Church is composed almost entirely of privileged people. It is not alone that we possess what economic security there is today but even more that we have the privileges of education, influence, prestige, and status in society, which we are determined to maintain, often quite unconsciously. This fact makes it extremely difficult for us to understand the underprivileged—we never get out of our class, as hard as we may try. Thus we become critics of the forces springing up to change the social order; and Church people have the added reason for being critical of these working class forces since, among our cherished possessions, is the Church itself which we fear may be destroyed by radical forces.

Since the Church, said Miss van Kleeck, is an historic institution made up of the privileged, there is a very great likelihood that it will throw its influence on the side of those determined to maintain the *status quo* in the present struggle for power between the exploiting and the exploited classes.

SAYS CAPITALISM COLLAPSED

Capitalism, she maintained, has collapsed since, among other reasons, it can no longer keep enough people employed to provide a market for the goods produced. With institutions thus threatened, the cry goes up for unity in an emergency, a development which expresses itself in the Fascism of European countries, with its denial of all liberties, and which is under way in the United States under the NRA.

It is a unity to preserve the institutions of the privileged regardless of what happens to the underprivileged, and Miss van Kleeck presented facts, figures, and cases to prove that this is the way things are developing in this country. Employers are given the right to organize, to fix prices, and to administer their own codes. The workers on the other hand are largely denied the use of the only weapon they have—the right to withhold their labor. And in this situation the Church, fearful of a collapse and her own destruction, cautions the workers against opposing the employers and against revolt. The Church, that is, becomes an agent of the ruling class just as the state with its police power is their agent.

Miss van Kleeck then drew a picture of a classless society where there will be

production for use instead of for profit, which she maintained is the only way out of our difficulties, using the Soviet Union as an example not only of how things must be managed but also of how power is to be taken from the exploiting class. It is primarily a struggle of the workers against their exploiters and in this struggle Christian people should be on the side of the exploited; not to give leadership which must be in the hands of the workers themselves, but to serve quite humbly under their direction. She held little hope that many Church people would thus line up in the struggle, for the reasons stated, but she did express the hope that some might and she urged members of the Church League for Industrial Democracy to do so.

REV. NORMAN NASH SPEAKER

Miss van Kleeck was followed by the Rev. Norman Nash, of the Episcopal Theological School, who in a witty address lauded her for a brilliant analysis with which he could agree only in part. He saw little hope for a classless society, maintained that there was privilege in Russia today—the privilege of power and prestige—which he felt those in the saddle would do everything possible to perpetuate. All civil liberties and freedom of discussion, said the Rev. Mr. Nash, is denied today in the Soviet Union and it was his opinion that they would continue to be denied if such denial is necessary to maintain the existing rulers. He therefore declared himself to be a liberal who recognizes the inevitableness of classes and he contended that the social job of Christians is to maintain a critical attitude and a freedom of expression in order to keep rulers in check when they seek undue power or abuse that which they already have.

SOCIALIST STRESSES BALLOT USE

Alfred Baker Lewis, vestryman and executive secretary of the Socialist party in Massachusetts, expressed the conviction of that party that power can be won for the workers by using the ballot and pointed to the fact that the Communist technique had failed, at tremendous cost of life, everywhere it has been tried except in Russia. There, he pointed out, they succeeded solely because a starving army, exhausted by an unsuccessful war, rebelled.

The meeting adjourned at 3:30 P.M., but half of those present refused to go and went on with the discussion until 5 P.M., with the Rev. Julian Hamlin, Miss Vida Scudder, the Rev. W. L. Wood, Mrs. Mary Simkhovitch, Miss Adelaide Case, Deaconess Lloyd, the Rev. Smith Owen Dexter, Miss Florence Converse, the Rev. George Paine, and many others contributing to the discussion.

DISCUSSION OF C. L. I. D. FUNCTION

At the morning session, following a corporate Communion, there was a discussion of The Function of the C. L. I. D., led by the Rev. W. B. Spofford, executive secretary, and managing editor of the *Witness*, and the Rev. Julian Hamlin, rector of the Church of the Advent and chairman of the Boston branch of the league, with Mrs. Simkhovitch in the chair.

The Rev. Mr. Spofford led off by declaring that the league exists primarily to

translate into action the official resolutions of the Church on social questions, maintaining that while hard thinking on these matters was essential that, in his opinion, action was more greatly needed in the present situation. He therefore urged league members to identify themselves as completely as possible with the workers, doing it humbly and in a spirit of penitence for the past failures of the Church.

FR. HAMLIN DELIVERS APPEAL

The marked difference of opinion on the subject which many expected to find between the two speakers did not reveal itself. Fr. Hamlin delivered a stirring appeal for the Church to follow out the social implications of the Incarnation; to hold fast proudly to the great truths the Church possesses and to proclaim them both to those inside and outside the Church.

PRAISES LENIN

Fr. Hamlin minced no words in analyzing the trouble of the Church as an inability to face realities—and among those realities he instanced the reality of Russia whose leader, Lenin, Fr. Hamlin considers one of the greatest leaders and thinkers of all time. The reason why Russia had to rid itself of religion was because that religion had become the opium of the people; the new order in Russia has made men and women face facts for themselves. Apropos the difficulty of converting people to the facing of realities, Fr. Hamlin mentioned Boston as the stronghold of the religion that refuses to face the realities of birth, pain, and death.

The danger of Fascism was brought to the attention of the conference by several speakers and the secretary was urged to do everything possible to combat it, particularly in the Church which, because of its middle class constituency, is a fertile field for Fascist agents.

At the business meeting, with Miss Scudder in the chair, reports were presented by various committees and plans were outlined for future work.

FAVOR ARMAMENTS INQUIRY

The group approved a resolution, to be drawn up by Fr. Hamlin, addressed to the chairman of the foreign relations committee of the senate and asking that Senator Nye's resolution for a senatorial investigation of the armament firms be passed and such an investigation held before the Vinson Bill is voted upon.

Bishop of Pittsburgh Begins

Church-Wide Endeavor Campaign

PITTSBURGH, PA.—Bishop Mann of Pittsburgh and a special committee from the diocesan council started a vigorous plan for the carrying on of the Church-Wide Endeavor beginning with Ash Wednesday. Bishop Mann has made a special plea to the clergy to coöperate in this endeavor and sent to every communicant in the diocese a special message by mail.

Long Island Rector Instituted

ASTORIA, L. I., N. Y.—The Rev. Kermit Castellanos was instituted February 25th as rector of St. George's Church, Astoria. This parish was founded in 1837.

Militarists Answered By Bishop of Albany

Critics Charge Lack of Patriotism in Exhibit on Behalf of World Peace and Goodwill

ALBANY—Leaders of peace in the city of Albany have been aroused by objection made publicly to exhibits of an educational character on behalf of international goodwill and world peace. The exhibits have been in the State Education Building and the Public Library. Legionnaires and others zealous for national defense oppose the material on display as indicative of lack of patriotism.

In defense of this effort to educate the young and to enlist thinking citizens in active service toward peace, Bishop Oldham of Albany has made a public statement.

The Bishop first questions the ground for alarm on the part of militarists, saying: "Unfortunately, where one person will look at these books, a hundred will follow a military parade, which perhaps is the chief reason for the continuance of war." He further asks why the military stigmatize those who disagree with their viewpoint as red or unpatriotic. "As a matter of fact," says Bishop Oldham, "if a plebiscite could be held, it would probably be found a large number of the most intelligent and devoted citizens would be relegated to this class, and it would include in addition many of our greatest statesmen and presidents. This sort of argument seems to me unfair and unwarranted and almost betokens a sense of weakness of their own cause. 'They do protest too much.'"

Christ Church, Rochester, Services

ROCHESTER, N. Y.—Preachers at the Lenten noonday services in Christ Church here are Bishop Ferris of Rochester; the Very Rev. S. W. Hale of St. Paul's Cathedral, Buffalo; the Rev. C. C. W. Carver, rector of Christ Church; the Rev. C. H. Leyfield, rector of Trinity Church, Syracuse; the Rev. H. A. Prichard, D.D., rector of St. Mark's Church, Mt. Kisco, N. Y.; the Rev. F. C. Lee, rector of St. Andrew's Church, Rochester; the Rev. Guy H. Madara, rector of St. Thomas' Church, Rochester; the Rev. F. M. Winnie, rector of St. Luke's Church, Rochester; the Rev. I. H. Ball, priest in charge of St. George's Church, Charlotte; the Rev. H. S. Gately, priest in charge of St. Matthew's Church, Rochester; the Rev. W. L. Caswell, rector of St. Paul's Church, Yonkers, N. Y.; and the Rev. McVeigh Harrison, O.H.C., West Park, N. Y.

Debt on Church Home Reduced

WASHINGTON, D. C.—The debt on the diocesan Episcopal Church Home for Women has been reduced from \$36,000 to \$5,000 under the direction of Mrs. William Channing Johnson, president of the board of managers.

Long Island Ready For Primate's Call

Preaching Mission, Planned Months Ago, Uses Plan as Object; Date February 25th to March 2d

BROOKLYN—The Call of the Presiding Bishop finds the diocese of Long Island already prepared to follow. Last September, at the diocesan clergy conference at East Hampton, a preaching mission for the early part of 1934 was agreed on, and the details were being worked out when the first intimations of the Presiding Bishop's Call were heard. It was at once recognized that the fulfillment of the Call could be made the object of the mission. Nearly all the parishes of the diocese participated in the mission, which was observed from February 25th to March 2d.

Detroit Churches Observe 11th Anniversary of Bishop's Death

DETROIT—The annual Holy Communion service commemorating the life and work of the Rt. Rev. Charles D. Williams, D.D., fourth Bishop of Michigan, who died in 1923, was held in St. Paul's Cathedral February 14th. The day and date, and the fact of its falling on Ash Wednesday, duplicated exactly the time of Bishop Williams' death 11 years ago, and due to the fortuitous combination of day and date, the committee in charge of the commemoration endeavored to make the service a notable one.

Headed by the Rev. R. W. Woodroffe, D.D., rector of St. John's Church, Detroit, the committee requested all clergy in the metropolitan Detroit district to join their Ash Wednesday services with the main service in St. Paul's Cathedral. Bishop Williams' sermon on Fellowship in International Relations was read by Dr. Woodroffe, who also was celebrant.

Chicago Women's Organizations Elect

CHICAGO—Mrs. Herman L. Kretschmer has been reelected president of the diocesan Altar Guild and of the board of managers, Church Home for Aged. The Altar Guild has as one of its large tasks the providing of vestments and altar furnishings for mission churches. The Church Home provides a residence for some 75 aged persons. Mrs. Kretschmer is a member of the Church of Our Saviour.

Wardens, Vestrymen Hear Nebraska Bishop

OMAHA, NEBR.—Over 100 wardens and vestrymen assembled in Trinity Cathedral recently to listen to a sermon by Bishop Shayler of Nebraska on the duties and privileges of their offices. Every man present then took a standing vow to perform his work faithfully.

Bishop of Swansea, Brecon Dies

LONDON—The first Bishop of Swansea and Brecon, the Rt. Rev. E. L. Bevan, died suddenly February 2d at his native town of Weymouth, at the age of 72.

Men and Women Make Altar, Seating and Hangings in Canadian Memorial Chapel

TORONTO—A chapel in St. Mark's Church, West Toronto, was dedicated recently in memory of the late rector, the Rev. L. B. Vaughan. All the work except the memorial tablet, which was contributed by the Sunday school, was done by the people themselves. The men made the fine oak altar and the seating, and the altar furnishings were all the work of the various women's and girls' organizations. The rich hangings behind the altar came from the Humewood House Association and a beautiful sanctuary lamp is the gift of St. Thomas' Ward of the Confraternity of the Blessed Sacrament.

Washington Cathedral Sunday Observed Throughout Country

WASHINGTON, D. C.—In accordance with custom of long standing, February 25th the Sunday nearest George Washington's birthday was observed as Washington Cathedral Sunday in many parishes throughout the country. Prayers for the cathedral and its builders were offered, sermons referred to the spiritual ideals of the cathedral, and individual worshippers were given an opportunity to make voluntary offerings toward its maintenance and endowment.

50,000 Copies of Call Distributed

UTICA, N. Y.—A Call to Church Members, supplementing the Presiding Bishop's Call, has been sent out by Bishop Fiske of Central New York. A total of 50,000 copies were printed. All members, whether they made the pledge or not, were urged to join in the effort to increase church attendance and realize more fully the purpose of life.

Idaho Bishop Presents Program

BOISE, IDAHO—The magnificence of distances in Idaho, plus the cost of travel, has made it difficult to hold conferences on the Church-Wide Endeavor, and Bishop Barnwell is going into the parishes and missions to inaugurate the movement. He visited St. Michael's Cathedral Quinquagesima Sunday, and is using Lent to visit other places.

Women Address Massachusetts League

BOSTON—Prayer was the subject of the monthly meeting of the Massachusetts Church Service League February 21st. Miss Eva D. Corey presided and spoke. The two companion speakers were Mrs. Frederic C. Lawrence of Cambridge and Sister Mary Agnes of the Society of the Sisters of St. Margaret.

Church Observes 67th Anniversary

WASHINGTON, D. C.—The 67th anniversary of the founding of St. Mary's Church was observed February 4th. The Rev. J. Alvin Mayo, of Croom, Md., was the preacher.

World-Wide Vision Reaffirmed by Board

Woman's Auxiliary Leaders Stress
Missionary Motive Despite Need
Near at Hand

NEW YORK—Conscious of the danger that urgent needs near at hand might draw attention from the world-wide purpose of the Church, the Woman's Auxiliary executive board urged at its meeting February 16th to 19th that its provincial representatives in their letters to their provinces "reaffirm the missionary motive of the Woman's Auxiliary, and that they urge the members of the Woman's Auxiliary not to let their world-wide vision of the Kingdom of our Lord be dimmed by the economic need of their communities."

DISCUSS PLANS FOR TRIENNIAL

Discussion of plans for the triennial in Atlantic City next October occupied much of the February meeting. The prospect is for a session of exceptional interest and value, although the program is not yet far enough advanced to permit definite announcement. The time has been shortened from the usual two weeks to ten days. Miss Marguerite Ogden of Portland, Maine, is chairman of the program committee. It is felt that the Church-Wide Endeavor, seeking to know the purpose of God, will be the best preparation possible for the triennial on the part of women throughout the Church.

Continued shortage of supplies needed in the mission field is reported by the supply department. Thirteen dioceses have taken on additional work in response to a special appeal but more aid is much needed.

The deplorable increase in lynching last year does not by any means indicate a failure of educational work carried on by the Interracial Commission, the board's interracial committee reported; rather, the increase would almost certainly have been worse but for the work of such groups striving to create an atmosphere in which better race relations can be maintained.

All but two of the 19 members of the board were present. Bishop Bartlett of North Dakota, secretary of the Domestic Missions Department, made his first appearance before the board, speaking of his go-between position representing the National Council and the bishops of missionary districts and aided dioceses.

The Rev. G. Warfield Hobbs commended the work of the Auxiliary in promoting interest in the *Spirit of Missions*; over 2,000 parishes now have representatives of that paper.

Parish Gains 75 Families

HASTINGS-ON-HUDSON, N. Y.—Since the coming of the Rev. J. E. Reilly, D.D., to Grace Church here seven months ago, 75 families have been added to the parish, the enrolment of new contributors has increased 100 per cent, and the rector's salary has been increased.

Church Assembly Rejects Measures

House of Clergy Refuses Assent to
Widows' Pensions Scheme; Arch-
bishop Accepts Portrait

LONDON—The spring session of the Church Assembly has been, up to the time of writing, chiefly remarkable for the rejection of two measures to which much importance was attached.

The refusal of the House of Clergy to give assent to the scheme for widows' pensions, when it came up for final approval, was not unexpected. There is no doubt that the fatal element in the measure was the expropriation of returnable premiums under the existing clergy pension scheme.

The Ecclesiastical Courts (Regulation of Reports) Measure was defeated in unprecedented circumstances. A tie in the House of Bishops counting as a negative, the large majorities in the affirmative in the other House were of no avail. The result has probably saved the assembly from a step which it would later have had cause to regret.

There was a pleasant interlude when Sir Thomas Inskip, in a kindly speech, asked the Archbishop of Canterbury to accept the portrait of Lord Hugh Cecil, to be added to the series already in the Church House. The Archbishop, in accepting the custody of the portrait, remarked that Lord Hugh had on many occasions lifted the level of the debates in the assembly by revealing the depth of his faith and the fervor of his loyalty to the Church.

The proposal to give general concurrence to the amalgamation of the Ecclesiastical Commission and Queen Anne's Bounty was unanimously approved by the assembly after an interesting discussion.

Lansdowne, Pa., Speakers Announced

LANSLOWNE, PA.—Speakers at St. John the Evangelist's Church on Wednesday evenings during Lent are the Rev. Dr. J. H. Melish, of Holy Trinity Church, Brooklyn; Dr. W. L. Sullivan, pastor of the Unitarian Church, Germantown; Dr. Earl Bond, medical director of the Institute of the Pennsylvania Hospital; Dr. E. B. Twitmyer, professor of Psychology, University of Pennsylvania; and Dr. W. H. Fineshriber, rabbi of the Reformed congregation, Keneseth Israel.

Memorial Service for Archbishop

NEW YORK—A memorial service was held on February 4th for Archbishop Leon Tourian, the late Prelate of the Armenian Church in America, who was assassinated on Christmas Eve. The Acting Deputy Prelate, the Most Rev. Mathews A. K. Hakimian, officiated, assisted by other Armenian clergy. The service took place in the Church of St. Mary the Virgin, which was lent to the Armenian Church for the occasion.

Washington Press Aids Church In Fight to Keep Doors Open

WASHINGTON, D. C.—The Rev. Lindsay O. Duvall, who is vicar of old Trinity Church, at C and Third streets, N. W., has been struggling to redeem this ancient and historic parish and to save it from closing its doors for all time. The Washington press has carried interesting articles about this old church, formerly the city's "fashionable house of worship," which now has adherents among a class of Chinese students and foreign families, who constitute its main support.

Church-Wide Endeavor Made Part of Many Lenten Programs

NEW YORK—The first step taken in the Church-Wide Endeavor, in many dioceses and parishes all through the country, has been to incorporate it in the Lenten program. One clergyman suggests Lent as the period for "charging" or receiving and storing the power to be used in carrying on the Endeavor throughout the year.

Bishop of Calgary Urges Peace Moves

TORONTO—The Bishop of Calgary, in his charge to the recent synod, made an unscathing attack on warfare: "The times call for the total Christian denunciation of war," he said. "It is degrading and damnable and we should do everything in our power to outlaw it forever. Let us support the League of Nations, let us seek in every way to move public opinion to the point where it will never again be right for Christian nations to go to war." The committee reporting on the Bishop's charge brought in a resolution urging the government to stop as far as possible the manufacture and sale of armaments for private gain.

Inaugural Anniversary Service

WASHINGTON, D. C.—Bishop Freeman of Washington announces a special Inaugural Anniversary service in the national Cathedral March 4th, when special prayers will be offered for the President of the United States and when special representatives of the administration will be present for worship.

Virgin Islands Worker Deaconess

ST. THOMAS, VIRGIN ISLANDS—Mrs. Grace E. Smith, who came to All Saints' Church here in 1931, was set apart as a deaconess January 22d, Bishop Colmore coming over in a plane from Puerto Rico for the service and going on by boat for other visits.

Nebraska Hospital Aids Needy

OMAHA, NEBR.—Mrs. Jessie L. MacDonald, who has completed five years as superintendent of Clarkson Memorial Hospital here, reported that the hospital, an institution of the diocese of Nebraska, gives annually \$10,000 worth of free service to patients unable to pay their way.

Rural Work Grows In Chicago Area

Archdeacon Reports Increased
Interest and Activity in Extra-
metropolitan Section of Diocese

CHICAGO—A remarkable growth of interest and activity in the work of Archdeacon Winfred H. Ziegler in the extra-metropolitan area of the diocese of Chicago is shown in his annual report.

A new development is the establishment of the advisory board under the title of Town and Country Council. In announcing this change, Archdeacon Ziegler pointed out that the term "rural" as applied to smaller cities in his district is misleading and that the new name was adopted as clearly defining the scope of the work.

The archdeacon's report shows he travelled 34,500 miles in 24 counties in his jurisdiction. His scattered "congregation" now includes approximately 1,000 families in 103 different towns and strictly farm communities. Among the churches in which he preached during the year were: Presbyterian, Disciples, Baptist, Methodist, American Methodist, Episcopal, and Colored Baptist. One new mission presented credentials to diocesan convention this year as a direct result of his efforts. It is St. Thomas' Mission at Morris, Ill.

Manila Priest and Wife Injured

MANILA—The Rev. and Mrs. Henry Mattocks, of St. Stephen's Mission to Chinese, Manila, were involved in a motor accident while returning from the final session of the convocation just concluded in Manila. Their car was struck by a city truck going at a high speed. Both Mr. and Mrs. Mattocks sustained bruises and contusions.

Dr. J. H. Dennis Honored

CHICAGO—Honors were paid the Rev. Dr. John Herbert Dennis, rector of Holy Apostles' Church and priest in charge of St. Alban's Mission, on the occasion of his 10th anniversary in charge of the latter. Dr. Dennis recalled that he had come to St. Alban's to assist while a deacon in Western Seminary nearly 40 years ago. He was presented with a gift on behalf of the congregation by Judge David Hall.

Bishop of Algoma Describes Work

LITTLE FALLS, N. Y.—The Bishop of Algoma was a recent visitor at Emmanuel Church here. He preached on St. Paul's Day, describing some of the mission work in his diocese. Churchmen from neighboring parishes attended the service. The Rev. P. A. Paris, rector, spent the early years of his ministry in the diocese of Algoma.

Mission at Franklin, Pa., Church

FRANKLIN, PA.—Dr. Larkin W. Glazebrook of Washington, D. C., will conduct a preaching mission at St. John's Church, the Rev. Martin Aigner, D.D., rector, March 4th to 11th.

1,499 Men Attend Long Island Services

Washington's Birthday Celebration
is Well Attended Despite Stormy
Weather

BROOKLYN—The annual Washington's Birthday men's Communion and breakfast was held February 22d with transportation conditions much below normal because of the great storm of two days ago. The total number of Communions was 1,499.

The principal gathering was in Brooklyn, where the Church of the Holy Trinity (capacity 1,100) was chosen for the service, and the ballroom of the St. George Hotel for the breakfast. Late applications made it evident that attendance would be too large for the church, and arrangements were made for an additional service in St. Ann's Church, not far away. The number of Communions in the two churches was 1,382; breakfast was served at the hotel to an even 1,300. At the same hour a similar service was held in St. Peter's Church, Bay Shore, 50 miles east of Brooklyn. Here, though there had been 180 acceptances, only 25 were able to assemble because of weather difficulties. A third service was held near the east end of the diocese, at St. John's, Southampton, where 92 communicants gathered.

At the breakfast in the Hotel St. George, Brooklyn, the Hon. Samuel Seabury made a speech in behalf of the new city administration, for the institution of which he was so largely responsible. An ovation of applause greeted him when he was introduced.

Bishop Stires of Long Island made the final address. He spoke with pride of the continued increase of attendance at this annual commemoration, and reminded that eight years ago about 200 assembled in St. Mary's Church and afterward had breakfast in the parish house, where Theodore Roosevelt, Jr., addressed them.

He read Benjamin Franklin's address in the Constitutional Convention in Philadelphia in 1787, in which Franklin urged the presiding officer, General Washington, and the house, to have recourse to prayer before venturing on the important business that was before them for which they so greatly needed the illumination of the divine Mind; and he declared that the spirit which Franklin expressed in that wonderful appeal was the spirit that is needed now to bring the nation and the world to recovery.

Dr. McGregor Visits Pittsburgh

PITTSBURGH, PA.—The Rev. Daniel A. McGregor, Ph.D., executive secretary of the Department of Religious Education, National Council, was the guest of the Pittsburgh diocesan department of religious education February 12th. While in Pittsburgh Dr. McGregor addressed the Pittsburgh Clericus at All Saints' Church.

Summary of Church Army Activities in Albany

DIOCESE OF ALBANY: Church Army missionaries active—two. Delaware county; Shinhopple—three years ago, no missionary, no service or Church. Today: Commodious log church designed and built by Captain L. Hall; whole community baptized and confirmed; Church school; Woman's Guild; boys' club of nearly 40; Y. P. F. of more than 80. "Our house is becoming more of a social center every day."

Bellingham, Wash., Parish Observes 50th Anniversary

BELLINGHAM, WASH.—St. Paul's parish here observed the 50th anniversary of the holding of the first service with a series of festivities the week of January 21st. The Rev. T. DeWitt Tanner, rector, preached a sermon on the history of the parish that day.

The rector presided at a dinner attended by nearly 200 parishioners the evening of St. Paul's Day. Among those present was the Rev. W. B. Turrill, of Tacoma, rector from 1919 to 1924. Bishop Huston of Olympia preached on the Sunday in the octave.

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South India Scheme Upsets Protestants

United Church Leaders Realizing
Difficulties of Accepting Anglican
Views

LONDON—A document which has been received from South India by the *Church Times* is a remarkable proof that the leaders of the South India United Church are realizing the difficulties, which their Protestant principles concerning the ministry present, against reunion with a Church the ministry of which is episcopal.

Repeated discussions have compelled them to perceive that, although the scheme professes not to require them to accept any particular theory of episcopacy, it does require them to accept the episcopate as essential to reunion, and as the ministerial method which is to dominate the whole future of the reunited Church.

They realize that this exclusive acceptance of episcopal ordination implies a definite conception of its nature, a conception which they cannot reconcile with the theory of the ministry, which, as Protestants, they maintain.

The consequence is that, last October, the General Assembly of the Protestant South India United Church instructed its representatives to insist, as a condition indispensable to reunion, that Anglicans must recognize the validity and full regularity of all the chief types of Christian ministry, including the Congregational and the Presbyterian. They require that the United Church of the future must concede a permanent assured position for non-episcopal ministers equally with episcopal.

The English Church will await with great interest the reply of the Indian episcopate when they meet the Protestant representatives in February. It seems, on the face of it, inconceivable that either side can make concessions which can satisfy the other side, and that the time has come for doctrines and principles to be considered as of first importance, and for sentimentalities to be disregarded.

Washington Convention Postponed

WASHINGTON, D. C.—The 39th annual convention of the diocese of Washington will be held this year May 16th and not on May 9th because Ascension Day falls on the 10th. It will be held in Washington Cathedral.

Massachusetts Young People Hear Bishop

BOSTON—Hundreds of young people drawn from all over the diocese, attended the annual diocesan service conducted by and for young people February 11th. Bishop Sherrill of Massachusetts preached.

Church Observes 86th Anniversary

NEWARK, N. J.—The 86th anniversary of Christ Church, Newark, of which the Rev. J. Frederic Hamblin is vicar, was observed February 4th.

Western Missouri Church Schools To be Visited by Miss Cooper

KANSAS CITY, Mo.—During the month of March the Church schools of Western Missouri will be visited by Miss Mabel Lee Cooper, of the National Council Department of Religious Education. Her time will be spent not only in visiting and instructing the Church school teachers where schools are already established, but in giving special attention to schools in the rural field and in opening and reviving those in missions where there is a possible nucleus for a start.

Bishop Mann to Preach at Celebration

ORANGE, N. J.—Bishop Mann of Pittsburgh is to be the preacher at the coming observance of the 80th anniversary of Grace Church, Orange, the Rev. Charles T. Walkley, D.D., rector. Bishop Mann is a former rector of Grace Church.

Memorial Window Dedicated

FLORENCE, ALA.—A beautiful window given by the Bliss family in memory of a father, mother, a brother, and two sisters was dedicated recently in Trinity Church by the priest in charge, the Rev. Frank J. Mallett.

Church to Celebrate Anniversary

ELIZABETH, N. J.—Grace Church, the Rev. Harold J. Sweeny, rector, will celebrate this year the 90th anniversary of its foundation as a parish.

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Kanuga Lake Season To Open June 16th

Young People's Service League
Camp First on Program; Bishop
Finlay is Director

HENDERSONVILLE, N. C.—The seventh season at Kanuga Lake, popular Church conference and camp center situated six miles from here, opens June 16th with a camp for the members of the Young People's Service League. Bishop Finlay of Upper South Carolina is director of Kanuga, and the Rev. A. R. Morgan, of Columbia, is business manager.

The schedule in full is as follows: Young People's Service League camp, June 16th to 29th; Junior camp for boys and girls (age 11 to 15) June 30th to July 13th; Adult conference, Clergy and Laymen's conferences, July 14th to 28th; Auxiliary Day, July 21st; Guest Period, July 28th to September 10th; Boys' camp, July 28th to August 25th.

General Convention Program Being Formulated by Committee

TRENTON, N. J.—An advance bulletin of General Convention activities has been issued by the committee in charge, copies obtainable from William F. Stroud, 307 Hamilton avenue, Trenton, N. J. The corporate Communion of bishops and deputies is to be held in the Church of the Ascension at 7:30 A.M., October 10th, the opening day of the convention.

The opening service will be in the main auditorium of the Convention Hall, which has a total seating capacity of 41,000. At this service the sermon will be by the Presiding Bishop. The massed choirs of the diocese of New Jersey will sing.

Meeting places for the regular sessions, commencing the same afternoon at 3 P.M., have been arranged as follows: House of Bishops, Vernon Hall; House of Deputies, Assembly Hall; Woman's Auxiliary, Westminster Hall.

The Auxiliary will meet at 2:30 P.M., Wednesday, and Thursday will make the triennial gift of the United Thank Offering at the 8 A.M., corporate Communion in the main auditorium. In the evening at 8 P.M. the Missionary mass meeting will be held and the total of the thank offering announced. Later bulletins will be issued by the committee from time to time as arrangements are completed in detail.

New Jersey Guild 50 Years Old

TRENTON, N. J.—The Altar Guild of Trinity Cathedral celebrated recently its 50th anniversary with a celebration of the Eucharist, followed by a luncheon at which the Rev. Canon Frederick Biddle Halsey, vicar, delivered the address.

Bishop Page Conducts Mission

JACKSON, MICH.—Bishop Page of Michigan conducted a preaching mission in St. Paul's Church here February 20th to 23d. The Rev. Charles L. Ramsay is rector.

Two Strikes Fail to Keep 500 Guests from Dinner Of New York Church Club

NEW YORK—Notwithstanding two strikes directly affecting attendance, the 47th annual dinner of the Church Club of New York, held at the Waldorf-Astoria on the evening of February 5th, was a great success. In the afternoon, more than 1,000 striking hotel waiters gathered in front of the hotel and had a tumultuous fight with the police. News of this kept a few guests away. The strike of the taxicab drivers prevented others from coming, the streets being dangerously icy. Several risked taking independent taxis, but were forced out of them by striking drivers. One guest was in the taxi, featured the next morning in the press, which had its doors torn off and its windows broken. In spite of these difficulties, over 500 were present.

Mayor La Guardia, who was to be a guest of honor, was not able to come because of an engagement in Washington. The mayor's place was taken by the Comptroller of New York City, W. Arthur Cunningham, who was the only speaker beside Bishop Manning of New York.

Bishop Manning, after expressing the regret of everyone, as attested by enthusiastic applause, that the mayor was unable to be present, paid high tribute to him and pledged the support of the Church in the city to his economy program.

Canon Bell Preacher In Many Institutions

PROVIDENCE, R. I.—The experiment has been tried this year of making Canon Bernard Iddings Bell of the Cathedral of St. John in Providence available for Sunday preaching in universities, colleges, and the better preparatory schools, under the official auspices of such institutions themselves. It has been interesting to find how much demand there is for such service from a priest especially experienced in such preaching. During the year Canon Bell will have preached at the following educational institutions, sometimes two in a single Sunday:

Williams, Wellesley, Bowdoin, University of Vermont, Middlebury, Connecticut College, University of Maryland, University of Chicago, University of Michigan, Trinity, Kenyon, Hamilton, Lafayette, Union, Skidmore, Bennington College for Women, Wheaton, Rutgers, Phillips Exeter Academy, Milton Academy, Walnut Hills School, Pomfret School, Middlesex School, and Asheville School.

Dr. Bell also has been invited to deliver lectures at Lafayette College in 1934-35 on Religion as a Racial Experience, on the Lyman Coleman Foundation.

625 in Japanese School

KYOTO, JAPAN—From the annual report of the principal of St. Agnes' School it is learned that last year's graduates numbered 156. In December, the total enrolment for the school is given as 625. There are 38 full time teachers, including four American women, and 27 special teachers, who come for part time teaching.



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Rhode Island Parish Aids Needy Families

Eliminates Appeal to Public Agencies by Members; Begins New Year With Greater Financial Strength

PAWTUCKET, R. I.—St. Paul's parish is maintaining its promise to stand by all its families in need of fuel and food so recourse to public agencies would not be necessary. In keeping that pledge, \$3,022.88 was expended. The Rev. Roberts A. Seilhamer is rector.

The church began the new year with the strongest reserve financial strength it has ever had, with slightly increased balances in the current account, the insurance and depreciation account, and the Church extension account. There was also a new high in the principal of invested funds, this despite the tremendous amount of relief administered to the needy and a drop in gross income of \$2,650 from peak receipts in 1930. The Church school is larger than it ever has been. For the 17th successive year the school led the diocese in missionary giving with an offering of \$1,350.

Mission at Detroit Church

DETROIT—St. Thomas' Church, Detroit, inaugurated its Lenten program with a mission the week of February 18th to 25th with the Rev. William F. Jerome, formerly general missionary of the diocese of Michigan, as the preacher.

Confirmations in Georgia Show Gain Over Years Since 1925

SAVANNAH, GA.—More persons were confirmed in the diocese of Georgia during 1933 than in any year since 1925, according to Bishop Reese, diocesan.

Hoboken Church Observes 99th Year

HOBOKEN, N. J.—The 99th anniversary of St. Paul's Church, Hoboken, the Rev. Frank C. Armstrong, rector, was observed January 25th. On January 28th there was added to the historic objects and patriotic trophies of the Warriors' Shrine of the church the last flag of Van Houten Post, G. A. R., presented by Walter Tully. Charles Evans, Jr., vice-president of Fidac, formally received the flag. The address was made by Rear Admiral Reginald Belknap. The Rev. James A. McCleary was the preacher.

Quiet Days in Bronxville Church

BRONXVILLE, N. Y.—A quiet day for men was observed at Christ Church February 22d with the Rev. Frank Gavin, Th.D., of the General Theological Seminary, conductor. A quiet day for women was held February 7th, the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore, conductor.

National Conference Committee Member

SAN FRANCISCO—The Rev. Canon George B. Wright of Grace Cathedral has been elected a member of the executive committee of the National Conference of Social Work.

Old West Virginia Church Becoming Active Again

Community Interest Keeps Building in Repair; Inactive 26 Years

CHARLESTON, W. VA.—Old St. John's Church, Brooke county, founded in 1792 by the Rev. Joseph Doddridge, pioneer Churchman in northern West Virginia and eastern Ohio, shows promise of again becoming an active country parish after 26 years of inactivity. Community interest has been responsible for keeping in repair the quaint brick building consecrated in 1850.

Except for annual services nothing has been done to maintain regular services during the period of inactivity. Recently the Rev. Norman J. Thurston, rector of the Church of the Good Shepherd, Follansbee, W. Va., began mid-weekly services. The average attendance has been close to 50. Two hundred and fifty attended the 83d anniversary of the consecration of the building.

A Church school, organized by Frank Bilby, has an enrolment of over 90. Mr. Bilby, a Baptist, counts among his teachers Presbyterians and Roman Catholics.

Laymen to Speak in Chicago Church

CHICAGO—St. Paul's-by-the-Lake, Rogers Park, the Rev. Charles T. Hull, rector, is having a series of addresses by laymen as a feature on its Lenten program, and Christ Church, Winnetka, the Rev. E. A. Gerhard, rector, a group of Protestant ministers.

Easter Services

A REMINDER

That the season is advancing. Every Parish should be taking stock of its supply of

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College of Preachers Sponsors Conferences

Series of Week-end Meetings for
Laymen Being Conducted Again
This Year During Lent

WASHINGTON, D. C.—Week-end conferences for laymen begun five years ago and continued with increasing success are being held again during the Lenten season this year at the College of Preachers, one of the institutions associated with Washington Cathedral on Mount Saint Alban.

Erected primarily for clergy conferences, the beautiful building which houses the college is available for laymen during Lent when the clergy find it impossible to leave their parishes. Members of the conferences enjoy all the advantages of community life from dinner Friday evening until Sunday afternoon, living in dormitory section, taking their meals together in the refectory, worshipping together in the college chapel and holding their sessions in the common room which looks out on the cloister garth. The Holy Communion is celebrated before breakfast and intercessions are offered at noon and night. On Sunday morning the laymen attend services in the cathedral.

As not more than 20 can be accommodated at any one conference, laymen who desire to attend should correspond as soon as possible with the warden, the Rt. Rev. Philip M. Rhinelander, D.D.

The series for 1934 began February 16th with a conference on Christian Answers to Some Modern Problems under the leadership of the Rev. A. E. Baker of York, England. Leaders for the other conferences, include February 23d to 25th, Coleman Jennings of Washington, associate for College Work for the National Council; March 9th to 11th, Spencer Miller, Jr., of New York, consultant on Industrial Relations, National Council; March 16th to 18th, the Rev. Malcolm S. Taylor, director of Evangelism, National Commission on Evangelism; March 23d to 25th, the Rev. Royden K. Yerkes, D.D., of the Philadelphia Divinity School.

Priest Member of Association

MILWAUKEE, WIS.—The Rev. Walter K. Morley, Jr., rector of St. Andrew's Church here, has received membership in the American Association of Social Workers, a national organization of case and working agencies. Fr. Morley is very active in social work in Milwaukee.

Bishop Manning at Trinity

NEW YORK—Following his usual custom, Bishop Manning of York returned to his old parish on Ash Wednesday, preaching the sermon from the pulpit of Trinity Church. The hour being noon, there was a large crowd of office workers and officials, in addition to the regular congregation.

Requiem Mass on Birthday Of "Presbyter Ignotus"

BOSTON—On the anniversary of the birthday of the late Rev. Dr. William Harman van Allen, February 16th, a Requiem Mass was sung in St. Ann's Chapel, 15 Craigie street, Cambridge, at 7 A.M. The Rev. Fr. F. C. Powell, S.S.J.E., was celebrant. Dr. van Allen is remembered as the former rector of the Church of the Advent, Boston, and as "Presbyter Ignotus" whose "Blue Monday Musings" were a feature of THE LIVING CHURCH of former years.

Dickens' "Life of Our Lord" To be Published in Papers

"Wisconsin News" Among Group Gaining
Rights; Cost \$15 a Word

MILWAUKEE, WIS.—Charles Dickens' *The Life of Our Lord*, held in manuscript since it was written 85 years ago, is to be published in the *Wisconsin News* and other Hearst newspapers. The story was written by the great English author solely for his children.

It will appear for the first time in print in 14 installments—14,000 words. The first installment will be published in the *Wisconsin News* on March 5th, the remainder to follow daily.

Charles Dickens wrote the story with no view to profit. He wanted his children to understand the ways and the significance of our Lord.

Throughout his lifetime the author refused to permit its publication.

When he died the manuscript fell to his sister-in-law, Georgina Hogarth. She guarded it until her death, and then it fell to Dickens' sixth child, Sir Henry Fielding Dickens, with her admonition that it should not be published so long as any child of Dickens lived.

Just before the 1933 Christmas holidays, Sir Henry, the last of the Dickens children, was killed in a traffic accident, and at last the disposition of the manuscript—with the public in mind—was possible.

The manuscript itself was so desirable that its value was hard to fix. The value of the publication rights was incalculable. The *London Daily Mail* finally got them. It paid £40,000 (\$15 a word) for the right to publish the 14,000 words throughout the world.

The Hearst papers decided that what Charles Dickens wrote for his children about Christ remains news, as well as magnificent literature, and so obtained publication rights for the United States.

Atlanta Makes Endeavor Plans

ATLANTA, GA.—The Atlanta diocesan commission on evangelism decided at its meeting February 8th to place special emphasis on the Church-Wide Endeavor during the year. Plans were adopted to organize and direct the movement in the diocese.

To flee, or not to flee

THERE'S no question about it. It is indeed less prudent to suffer the tedium of winter than to take refuge at Chalfonte-Haddon Hall.



For winter has already left the shore. The air is bracing, but mild. Golf and horseback riding are enjoyed all year round. Within the hotels there's a wealth of diversion that makes Chalfonte-Haddon Hall the perfect setting for a holiday. Squash courts. Game rooms. Health baths. Music and entertainments.



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T. E. SMITH

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Mid-West Auxiliary Head Visits Tokyo

**Mrs. C. S. Williamson Inspects
Mission Institutions Around
Capital of Japan**

TOKYO—Mrs. Charles Spencer Williamson, president of the Woman's Auxiliary of the diocese of Chicago and president of the provincial Auxiliary of the Mid-West, spent three busy days in the Tokyo area recently, on her present world tour.

In a crowded schedule that included trips to Kamakura, Miyanoshta, and Nikko and the principal beauty spots of Tokyo, Mrs. Williamson made short calls to the mission institutions around the capital. After inspecting the new St. Luke's International Medical Center she lunched with Dr. Mabel E. Elliott.

At St. Paul's University Mrs. Williamson was shown around by Prof. Paul Rusch, taking special interest in the university chapel, the gift of the New York diocesan Auxiliary, the rood screen of which is a memorial to the late Robert B. Gregory and William Gold Hibbard of Chicago.

A pleasing incident of the visit around the campus was a meeting with the Rev. Father Spence Burton, S.S.J.E., who has been making his headquarters in Japan at Bishop McKim's residence on the campus, and whom Mrs. Williamson had conferred with in Chicago prior to Fr. Burton's start on his trip to Hawaii and Japan. After a conference with Bishop Reifsnider at the North Tokyo mission office Mrs. Williamson started for a brief visit to St. Margaret's School where she conferred with Miss Gertrude Heywood and members of her staff. Mrs. Williamson spent Christmas Day in Kyoto, attending the Christmas Eucharist in Bishop Nichols' private chapel.

80 Boys at West Virginia Conference

CHARLESTON, W. VA.—A conference for older boys of the diocese of West Virginia was held in St. John's parish hall, Charleston, January 26th to 28th, under the auspices of the Brotherhood of St. Andrew. Eighty boys of the diocese were present.

Miss Fischer Addresses Young People

WILMINGTON, DEL.—Miss Dorothy Fischer, of the National Council, was the speaker at a county meeting of young people in St. Barnabas' parish house, Marshallton, February 4th. There were about 100 young people present, representing eight parishes.

Fr. Tiedemann Speaker

WASHINGTON, D. C.—The Rev. Karl Tiedemann, O.H.C., will conduct a quiet day for the women of the diocese of Washington March 6th at St. Mark's Church. The Rev. William Moody is rector.

Senior Priest in Maine Observes Anniversary

GARDINER, ME.—The Rev. Canon Robert W. Plant Quinquagesima Sunday observed the 40th anniversary of his coming to Christ Church, Gardiner, of which he is rector emeritus, by celebrating at the early Mass and preaching at the later morning service. He conducted the evening service at St. Andrew's Church, Pittston, which he organized years ago. Fr. Plant is rector of the Church of St. Mary the Virgin, Falmouth Foreside, vice-president of the House of the Good Shepherd in Gardiner, and is senior priest of the diocese of Maine.

North Texas Church Observes Golden Jubilee With Services

ABILENE, TEX.—The Heavenly Rest Church celebrated its Golden Jubilee with services beginning February 11th conducted by the first lay reader, W. F. G. Batjer, of Cape Girardeau, Mo. The following night at a banquet in the parish house E. S. Kean gave a graphic picture of the life of a pioneer church and told of how over 50 years ago he wrote to Bishop Alexander C. Garrett in Dallas, inviting him to come and organize a mission. On Ash Wednesday, the Rev. Willis P. Gerhart, who has been the rector for the past 14 years, celebrated the Holy Communion and Bishop Seaman of North Texas preached on the Christian Centuries. This service commemorated the laying of the cornerstone February 14, 1884.

Presiding Bishop's Message Discussed in North Carolina

PITTSBORO, N. C.—The Presiding Bishop's Message was the subject of meditations and conference at a quiet day of the clergy of North Carolina at St. Bartholomew's Church February 7th. Bishop Penick, diocesan, conducted the program.

Chicago Choirs Join in Services

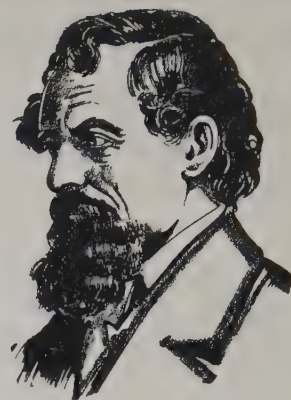
CHICAGO—Nineteen choirs joined in four sectional musical services February 25th under auspices of the Diocesan Chormasters' Association. The locations where services were held: St. Peter's Church, Chicago; St. Mark's, Evanston; Grace Church, Oak Park, and Trinity Church. The association is to give a huge city-wide musicale at Orchestra Hall April 22d.

Serbian Church Active

BELGRADE—Scarcely a day passes that the Serbian papers do not report the building of a new church in Serbia. This is a significant fact in the life of the Church, which recently received its new constitution.

Worker From Japan Gives Address

NEWARK, N. J.—The Woman's Auxiliary of the diocese of Newark heard an address January 31st by Miss Etta S. McGrath, a former resident of the diocese, who has been a worker in the Japanese mission field.



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WISCONSIN NEWS

M I L W A U K E E

“Hall of Religions” At Fair Discussed

Trustees Oppose Coöperative Religious Exhibit, But Plan on Modified Form May be Developed

CHICAGO—Trustees of Chicago's 1933 World's Fair Hall of Religions in session at the Methodist Temple February 21st decided against a coöperative religious exhibit for the 1934 continuation of the exposition. However, the trustees expressed a desire to make the building which served as the Hall of Religions available as a host house for members of all faiths and creeds during the coming Fair.

Last summer each denomination or creed took space and erected its own exhibit. The Episcopal Church has 800 square feet of space in a bay off the main rotunda. All of the exhibits were removed at the close of the 1933 Fair. The trustees, however, own the building and the disposition of it is up to this group.

It is expected that a plan will be worked out for a modified form of the hall. Bishop Stewart of Chicago was in New York attending a meeting of the National Council and therefore could not attend the meeting of the trustees. He has expressed himself as favorable to a continuation of the Hall of Religions in some form.

Dr. Hugh S. Magill, executive secretary of the International Council of Religious Education, who managed the hall last summer, declared the resumption of the exhibit this summer could be so arranged as not to cost the participating churches any money.

New Chinese Novice

WUHU, CHINA—At High Mass in St. Lioba's Convent Church recently, Miss Chang was clothed as a novice in the Community of the Transfiguration, and is known as Sister Hsien Ai (Manifest Love). There are now two fully professed Chinese sisters and two novices, so that the Order is beginning to realize its hope of developing a Chinese branch of the Community. Sister Hsien Ai is a trained nurse.

Georgia Clergy Study Call

SAVANNAH, GA.—Plans for carrying out the Presiding Bishop's Call for a Church-Wide Endeavor were considered by the clergy of the diocese of Georgia at a meeting in St. John's Church here February 8th. The meeting was called by the diocesan, Bishop Reese.

Arkansas League Recommends Endeavor

LITTLE ROCK, ARK.—The Arkansas Young People's Service League recommends “The Church-Wide Endeavor for 1934” as a subject for a program in parish leagues. The young people have started a monthly mimeographed paper called *The Gleam*.

St. Paul's, Baltimore, Preachers
BALTIMORE, MD.—Preachers at the mid-day Lenten services in St. Paul's Church here are Bishop Helfenstein of Maryland; Bishop Fiske of Central New York; Bishop Booth of Vermont; Coadjutor Bishop Strider of West Virginia; the Rev. Shirley C. Hughson, O.H.C., West Park, N. Y.; Canon B. I. Bell, D.D., of the Cathedral of St. John, Providence, R. I.; the Rev. W. O. Kinsolving, rector of Calvary Church, Summit, N. J.; the Rev. Arthur Lee Kinsolving, D.D., rector of Trinity Church, Boston, Mass.; and the Rev. Drs. R. S. Chalmers, Noble C.

Powell, W. A. McClenthen, and Don Frank Fenn, rectors of Baltimore parishes. The rector, the Rev. Dr. A. B. Kinsolving, will conduct the Three Hour service.

Memorial to Bishop Restarick Dedicated

HONOLULU—The first permanent memorial to the late Rt. Rev. Henry B. Restarick, first American Bishop of Honolulu, is a bronze tablet placed in the sanctuary of St. Elizabeth's Church here. It was dedicated Septuagesima Sunday by Bishop Littell of Honolulu. The Rev. Canon J. F. Kieb, priest in charge, was celebrant and delivered the address.

Church Services

Illinois

Church of the Ascension, Chicago
1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:15, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Maryland

Grace and St. Peter's Church, Baltimore, Md.
(Park Avenue and Monument Street)
CLERGY
THE REV. ROBERT S. CHALMERS, D.D.
G. B. WADHAMS, B. McK. GARLICK
Sundays: 8, 9:30, and 11 A.M.; 8 P.M.
Week-days: 8 A.M.; 5:30 P.M.

Massachusetts

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs., and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

New Jersey

All Saints' Church, Atlantic City
8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays and Holy Days.

New York

Cathedral of St. John the Divine
Cathedral Heights
New York City
Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Christ Church, Corning
REV. FRANCIS F. LYNCH, Rector
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.; 5:15 P.M.
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
Additional Eucharist, Friday, Holy Days, 9:30.

Church of the Incarnation, New York
Madison Avenue and 35th Street
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Sundays: 8, 10, and 11 A.M., 4 P.M.
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New York—Continued

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Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Evensong, with Address and Benediction, 6. Week-day Masses, 7, 8, and 9:30. Confessions: Thursdays, 4 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

St. Bartholomew's Church, New York

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11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
8 P.M. Service in Swedish Language.
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Holy Communion, Wed., 8, Thurs., 10:30 A.M.
Junior Congregation, 9:30 and 11 A.M., 4 P.M.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN
THE REV. JAMES V. KNAPP
Sundays: 8 A.M., 11 A.M., 8 P.M.
Wednesdays, Thursdays, and Holy Days, 12 M.
Fridays, 5:15 P.M.

Pennsylvania

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

COKEBURY PRESS, Nashville, Tenn.:

Great Questions of the Last Week. By B. H. Bruner. \$1.00.

HOUGHTON MIFFLIN CO., New York City:

The Riverside New Testament. By William G. Ballantine. \$1.00.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

This Our Sacrifice. By Trevor Jalland. \$2.40.

FLEMING H. REVELL CO., New York City:

The Epic of Jesus. By C. W. Durden. \$1.50.

CHARLES SCRIBNER'S SONS, New York City:

Prayers for Services. A Manual for Leaders of Worship. Compiled and edited by Morgan Phelps Noyes. \$2.50.

PAPER-COVERED BOOKS

ASSOCIATION PRESS, New York City:

Community Programs for Coöperating Churches. Edited by Roy B. Guild and Ross W. Sanderson. Prepared for the Federal Council of the Churches of Christ in America. 35 cts.

CHURCH MISSIONS PUBLISHING CO., Hartford, Conn.:

Children of the Dark. By Elwood Lindsay Haines. 25 cts.

The Rt. Rev. William Croswell Doane, D.D., First Bishop of Albany. By Rev. George Lynde Richardson, D.D. 50 cts.

JOINT COMMITTEE ON RESEARCH OF THE COMMUNITY COUNCIL OF PHILADELPHIA AND THE PENNSYLVANIA SCHOOL OF SOCIAL WORK, Philadelphia:

Women Without Work. A study of 1,654 unemployed destitute women living alone in Philadelphia. 10 cts.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

The Sacred Humanity. By Daniel Arthur McGregor. No. 3 in the *New Tracts for New Times*. 10 cts.

NATIONAL COMMITTEE FOR THE PRESENTATION OF THE LAYMEN'S FOREIGN MISSIONS INQUIRY, Chicago, Ill.:

A Digest of Re-Thinking Missions. By Stanley High. 10 cts.

PUBLIC ADMINISTRATION SERVICE, Chicago, Ill.:

Poor Relief Laws: A Digest. Prepared as an Aid to Statutory Revision by the American Public Welfare Association, Publication No. 37. 25 cts.

THE PARISH PRESS, Fond du Lac, Wis.:

The Cross of Christ. A Devotion for the Three Hours, Good Friday. \$5.00 per hundred.

Rates for Classified Advertising

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- All other classifications, $3\frac{1}{2}$ cts. per word where replies go direct to the advertiser; $4\frac{1}{2}$ cts. per word including box number and address when keyed in our care to be forwarded by us.
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NOTICES

THE STANDING COMMITTEE of the diocese of Western North Carolina met for organization on February 19th, and elected the Rev. Arthur W. Farnum, rector of St. Mary's Church, Asheville, president, and the Rev. C. P. Burnett, rector of Holy Cross Church, Tryon, secretary. The committee asks that all communications be addressed to the SECRETARY.

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, 175 Ninth Ave., New York City.

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Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

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RETREATS

BOSTON—Retreat for women at St. Margaret's Convent, 17 Louisburg Square, Third Sunday in Lent. Conductor: the Rev. Truman Heminway, rector of Church of Our Saviour, Sherburne, Vt.

NEW YORK CITY—A day's retreat for women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 17th. Conductor, the Rev. Frank Gavin, Th.D. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth St., New York City.

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† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

CHARLES E. CAPWELL, PRIEST

SOUTH NORWALK, CONN.—The Rev. Charles E. Capwell, 83, retired, was fatally injured in the collision of his car and a south-bound express at a grade crossing of the New Haven Railroad February 17th. He died February 18th at the home of a grandson, Mr. Ring, in Norwalk.

Charles Albert Capwell was born in Brooklyn October 14, 1850, the son of Albert B. and Julia Ann Look Capwell. He attended the University of Rochester and was ordained deacon in 1888 by Bishop McLaren and priest in 1905 by Bishop Grafton. He married Irene Stoddard March 4, 1874.

Fr. Capwell was first assistant at All Saints' Cathedral, Milwaukee. He became rector of the Church of the Holy Innocents, Racine, Wis., in 1904 and remained there until his retirement in 1919. He was rector emeritus of the church. He came to Connecticut in 1929 after the death of his wife.

A. HENRY MAY, PRIEST

MOBILE, ALA.—The Rev. A. Henry May, priest in charge of the Church of the Good Shepherd, Mobile, died February 8th after a brief illness.

He was a native of Jamaica, but came early to the United States, and had served for 19 years on the staff of Tuskegee Institute before his ordination. He was for three years assistant to the principal of St. Mark's School, Birmingham, and had just taken charge of the Church of the Good Shepherd in the fall.

He is survived by his widow, a son and a daughter. Interment was at Tuskegee, the Rev. William Byrd Lee and the Rev. C. W. Brooks officiating.

OWEN HOWARD FLEMING

PLAINFIELD, N. J.—Owen Howard Fleming of Plainfield, retired importer, died here February 17th at the home of his daughter, Mrs. Orville G. Waring. He was born in Lancashire, England, December 20, 1851, and came to this country in 1872 after his graduation from London University.

Since 1881, the year he married Miss Dorothy Kuhl Boeman of Flemington, N. J., Mr. Fleming had lived here. He retired from business 12 years ago. He had been warden of Grace Church here and superintendent of its Sunday school for many years.

Surviving are five children, Owen H. Fleming, Jr., of Evanston, Ill., Mrs. Caleb M. Sheward of Wilmington, Del., and Mrs. Orville G. Waring, James L. Fleming, and Mrs. Howard H. Craig of Plainfield; a brother, Sir Ambrose Fleming of Sidmouth, England, and a sister, Miss Barbara Fleming of Bristol, England.

EDWARD W. SHELDON

NEW YORK—Leaders in the world of finance and philanthropy filled the Church of the Incarnation February 17th when Bishop Manning of New York conducted the funeral service for Edward Wright Sheldon, chairman of the board of the United States Trust Company.

Mr. Sheldon was Bishop Manning's advisor and helper in his plans for the completion of the Cathedral of St. John the Divine, and was treasurer of the committee on funds. He was keenly interested in the progress of the work on the cathedral.

Burial was in Princeton, N. J., where he had been a member of the class of '79. Mr. Sheldon, long prominent in many fields of public service, died February 14th in his 76th year at his home, 46 Park avenue.

Bishop Manning was assisted by the Rev. Dr. Karl Reiland, rector of St. George's Church; the Very Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine, and the Rev. George A. Robertshaw, assistant rector of the Church of the Incarnation.

Of his immediate surviving relatives, six nieces and nephews, Mrs. Charles G. Osgood of Princeton, Miss Mabel Sheldon and Bayard Sheldon of Summit, N. J., were present. Other relatives attending were Mrs. Raymond Sheldon, Edward W. Sheldon, II, G. W. Sheldon, and Mrs. Theodore Sheldon of Chicago. Mr. Sheldon was a bachelor.

MRS. FRANCIS J. CHIPP

HAMMONTON, N. J.—Mrs. Francis J. Chipp, wife of the rector of St. Mark's Church here, died February 15th after an illness of several months. Bishop Matthews of New Jersey officiated at the funeral February 17th.

HENRY LEWIS BRYAN

WASHINGTON, D. C.—Henry Lewis Bryan, vestryman of St. James' Church here since 1881, died suddenly January 21st at the age of 81.

Mr. Bryan is survived by his widow, Mrs. Marion McC. Bryan.

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